

CYNEWULF AND THE CYNEWULF CANON



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TO
THE HON'BLE
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PREFACE

Cynewulf and the Cynewulf Canon, originally a thesis for the Doctorate (1931) of the University of Calcutta, was worked out during the years of my Research Studentship (1925-27) at Dacca University under the supervision of Mr. C. L. Wrenn, M.A. (Oxon.), Head of the Department of English, who suggested the subject and its scope and helped me materially by procuring through the University of Dacca all necessary books.

The chief motive for its publication was supplied by the letter written in February, 1933, to the authorities of Calcutta University by Professor A. J. Wyatt, M.A., of Cambridge, who insisted upon seeing it published, saying: "It is a source of vexation to me that Dr. Das's thesis on Cynewulf is, I presume, utterly inaccessible. . . .

I thought it by far the most valuable contribution, I have ever seen, to the Cynewulf problem, and I greatly regret that the world of Scholarship has no access to it. I had no time even to make memoranda during the short period when it was here. But I have wished many a time that I had made opportunity at least to make jottings of some of the most striking points."

With a view to its publication it was revised and reduced to its present form while I was engaged during the years 1934-36 in preparing an edition of *Crist* Parts I and II at University College, London, later approved as a thesis for the Degree of Philosophy of the University of London. In this connection I must offer my sincere thanks to Professor R. W. Chambers, M.A., D.Litt., Quain Professor of English, and Dr. A. H. Smith, Ph.D., Reader in English, both of whom took keen interest in seeing it completed.



The publication of the book in the present form has been made possible through the kindness of the authorities of the University of Calcutta and, especially, of The Hon'ble Dr. Syamaprasad Mookerjee, M.A., B.L., D.Litt., LL.D., M.L.A., Barrister-at-Law, President, Council of Post-Graduate Teaching in Arts, but for whose active sympathy and encouragement the publication would have been further delayed.

Finally, I take this opportunity to convey my thanks to Professor P. C. Ghosh, M.A., and Mr. S. C. Ray, M.A., for help and encouragement in various ways and to the management of the Calcutta University Press for their unfailing courtesy and co-operation.

Calcutta, January, 1942.

S. K. DAS

INTRODUCTION

One of the most interesting problems in Old English Literature is that of Cynewulf's authorship of poems which do not bear his signature in runes. Dietrich, Hammerich, Leo and Rieger have gone very far in the attribution of poems to him : even those poems, e.g., *The Seafarer* and *The Wanderer*, which here and there show but the slightest turns of expression similar to those found in the poems to which the runic inscription has been appended, have been more or less looked upon as Cynewulf's. But critics from time to time have not failed to discern the incongruity which lies in such a wholesale assignment. Charitius, in his essay *Ueber Guthlac*, as a result of his investigation into the compounds, metre, etc., of the poem, denies the authorship of Cynewulf to *Guthlac A* (ll.1-790). This, however, Lefevre opposes and tries to show that the entire poem must belong to the poet. Gaebler, who studies *The Phoenix*, is in doubt, but he lays a greater stress upon the probability of Cynewulf being the author. J. Abrens studies the same poem, especially its syntax, but cannot decide anything regarding the possibility of its Cynewulfian authorship. Fritzsche has examined the style and sources of *Andreas* and has shown that it cannot belong to Cynewulf. F. Ramhorst also argues on the same materials and points out the sure probability of its being the work of Cynewulf. It is also known how the runic passage of *Elene* inspired the imagination of critics so as to lead them to think of Cynewulf as a "Fabrender Snger" and also how Leo applied his ingenuity to the finding of an acrostic of the name of "Cynewulf" in the so-called first Riddle. Constantine's vision of the Rood in *Elene* has served to connect the poem of the name, "Die Traumgesicht," with the name of Cynewulf.

The root of these vagaries in criticism lay to my mind in the tacit assumption by scholars of the idea, propounded by Dietrich, that the three parts of the so-called *Crist* formed a connected whole and were the work of Cynewulf. We find a modification of the idea in the attribution of the three parts to different periods of his life by E. Sievers, the propounder of an important system of metrical theories, and a pretty wide acceptance of the same, even quite lately, in the world of criticism (cp. A. S. Cook). Thus, there is nothing to wonder at in the accumulation of such an unwieldy mass under the poet's name.

But the turning point in Cynewulf criticism came with the epochmaking investigations of Trautmann, who pointed out two important facts: first, that the uncontracted forms of such words as *onfon*, *hea*, etc., are never¹ used in the Signed poems, and, secondly, that the liquids and nasals, *l*, *m*, *n*, and *r*, always form distinct syllables in these poems. Joseph von der Warth, following him, has shown that the use of uncontracted forms and of vocalic liquids and nasals (not serving as distinct syllables) proves the earliness of an OE literary production. *Crist I* and *III* exhibit these uses; so, they are not Cynewulf's. Similarly, the *Riddles* cannot be Cynewulf's. Trautmann and Sarazin have the idea that since *Andreas* begins with some introductory lines describing the Twelve Apostles, *Andreas* and the *Fates of the Apostles* together form a connected whole with an epilogue in the latter in the same way that the personal passage at the end of *Elene* serves as an epilogue to it. There are some uncontracted forms in *Andreas* (Cp. Andr. 775a, 782a), which Trautmann explains away by emendations. The sure and genuine poems of Cynewulf are then, according to Trautmann, *Juliana*, *Crist II*, *Andreas* (taken with the *Fates of the Apostles* as a single poem), and *Elene*. *Guthlac B* and the *Phoenix* are also to be attributed to the poet.

¹ See pp. 126ff.

Sievers, Grein and Wülker have placed the personal passage ² in *Crist* at the beginning of the third part. Francis Schwarz, however, in his "Cynewulf's Anteil am Crist" has conclusively proved that the runic passage belongs really to the end of the second part, the "Himmelfahrt." Battenwieser has clearly shown that the *Fates of the Apostles* cannot form an epilogue to *Andreas*.

In the following investigation I take my stand upon this. I regard the *Fates of the Apostles* as a short poem complete in itself, and that in perfect consonance with the art and ideals, (as it will clear itself in course of the investigation), shown by the three other genuine poems of the poet. I follow Schwarz in looking upon the runic passage in *Crist* as an epilogue to the second part. The simple aim of the present investigation excludes all other problems concerned with the life and work of the poet save only this: namely, that of ascertaining whether any of the Unsigned poems can be looked upon as his in the light of certain tests, (mainly, metrical ³ and stylistic), derived from a study of the Signed ones, *Juliana*, *Crist II*, *Elene* and the *Fates of the Apostles*. My studies herein have been confined to the following from amongst the OE Unsigned poems: *Crist I*, *Crist III*, *Andreas*, *Guthlac A*, *Guthlac B*, the *Phoenix*, the *Dream of the Rood* and the *Riddles*.

The first section of the work, which is divided into six chapters, deals with the metrical investigation, in which I follow the five-type system formulated by E. Sievers. But my study here aims at finding out how a verse with double alliteration (denoted in the work by the notation **DA**), a first half verse with single alliteration in the first arsis (**SA1a**), a first half verse with single alliteration in the second arsis (**SA2a**) and a second half verse with single

² Cp. C. F. Brown's "Autobiographical Element etc." That the runic passages are entirely personal has been proved in the Intro. to my edition of *Crist I* and *II*.

³ In the original thesis a syntactical study also was included, which has been omitted here for the sake of brevity.

alliteration in the first arsis (**SA1b**)⁴ fundamentally differ from one another in the Signed Poems (denoted by the notation, **SP**). So, in the first five chapters I study first of all the A, B, C, D, and E verses of **SP** one by one with the object of observing how in each type **DA**, **SA1a**, **SA2a** and **SA1b** differ from one another and what their own characteristics are. Then I lay down certain principles, based upon the previous study, regulating the constitution of the verses already studied, to which verses quoted from the Unsigned Poems immediately afterwards will be referred, so as to enable us to see clearly how the latter differ from the former. The sixth chapter concludes with a general survey of the previous study of Cynewulf's metre as compared with that of the Unsigned Poems. I have tried generally to keep to the reading of the MS., and where I have put forward my own emendations of disputed passages, I have given my reasons.

In one or two minor points I differ from Sievers, namely in (i) laying the first accent upon *ne*, *no* beginning an A verse unless an alliterating word immediately follows, (ii) not laying the first stress upon a preposition or 7, which I regard either as an anacrusis (in A verses) or as a part of the first thesis (in B or C verses).⁵ Besides, the two short syllables of one word which form either an arsis or a part of a thesis are generally reckoned as one for convenience with the exceptions that follow: In **SP** and *Andreas*, *mægen*⁶ (nom. and acc.) is dissyllabic, and so is *woruld*⁷ in *Crist III*, *Phoenix* and *Guthlac B*.

My metrical investigation deals with the following: (i) general statistics⁸ of the verses falling under each type, (ii) a consideration of the character of the first and second arses in each of the

⁴ There is only one verse which can be denoted as **SA2b**: *Fsp.* 23; see p. 87.

⁵ See pp. 15ff.

⁶ See pp. 56, 79.

⁷ See pp. 127, 130f.

⁸ Other differences of the *Riddles* from **SP** are so obvious that their statistics have not been attempted.

subdivisions mentioned above, and also of the theses, (iii) a discussion of such grammatical and linguistic peculiarities as metrical requirements may necessitate, (iv) phonetic peculiarities of the poems, (v) the use of Proper names.

The second section of the work is divided into four chapters; the first, in dealing with Cynewulf's style, discusses the music of his periods, the emotional temperament shown in them, his favourite repetitions contributing chiefly, where they exist, to the highly artistic and idealising character of his productions, his expression of the same idea from different points of view, and similar matters. In the second chapter, relevant instances from the Unsigned Poems are adduced to point out their similarity or dissimilarity with the Signed Poems. The third chapter discourses upon the poet's handling of the sources in the Signed poems and aims at finding out his art and ideals. The fourth one brings the Unsigned Poems into comparison with the Signed ones and incidentally discusses such questions as those dealing with their unity of structure and their poetic ideals. The concluding chapter summarises very briefly the results of this study.

One thing that strikes me in the investigations of German scholars is that they have been busy almost exclusively with the linguistic, metrical and syntactical features of these Old English poems. There has been hardly any attempt to grasp at the art and ideals of Cynewulf. They have attributed poems haphazardly to him simply because they exhibit certain turns of expression frequently used in the Signed Poems. Even when some attempt has been made to study the sources of the Signed Poems with a view to bring them into comparison with those Unsigned, it has exhausted itself in enumerating how the "Kriegerisches element," biblical passages, etc., have been added by Cynewulf, while showing no ostensible inclination towards an assessment of their poetical values. Indeed, they seem to have started from what would seem to be a preconceived

notion that Cynewulf in his poetry did the work of merely paraphrasing certain Latin texts.

It is not also safe to attribute a poem to an author simply because certain expressions in it are found existing in his genuine works. We must consider the manner in which he uses them; for, the Old English poetic diction may be reckoned to have been highly conventionalised and stereotyped. Charitius himself is of the same opinion while attributing *Guthlac B* to Cynewulf and denying him the authorship of *Guthlac A*. He says: "Anderseits ist es aber verschiedene male hervorgehoben worden, dass versanklange, die sehr von stilistischen übereinstimmungen zu trennen sind, nicht auf den gleichen autor mit notwendigkeit hinweisen, sondern sehr wohl auf reminiscenzen beruhen können." It has also been the custom of critics to attribute a poem to Cynewulf because it shows some happy turns of expression, some touches of imagination in certain passages. In a consideration of the "compositums" used in *Guthlac B* Charitius cites 1263-67, *wæs se leohta glæm / ymb þæt halge hus heofonlic condel / from æfenglome, oppæt eastan cwom / ofer deop gelad dægredwoma, / wedertacen wearm*. Even this very passage may be used as one of the evidences⁹ against Cynewulf's authorship of *Guthlac B*. Of course, Charitius considers here the character of the "compositums" used, but it may be urged that the percentage of the compounds in *Guthlac B*, as drawn up by him, differs widely from the average percentage of the same in the Signed Poems.

If we think of the subjectmatter and contents and other peculiarities of the poems under consideration we find that they are divisible into certain groups: (i) poems worked out under the manifest influence of, or exhibiting peculiarities similar to those of, *Beowulf*: e.g., *Andreas*,¹⁰ *Riddles*¹¹; (ii) poems carrying

⁹ See p. 185.

¹⁰ Cp. Krapp and Battenwieser; see p. 179.

¹¹ On account of certain linguistic peculiarities common to *Beowulf*.

on the tradition of the Devil attacking the holy soul, just as he seduced the parents of mankind in the *Genesis* ; e.g., *Guthlac A and B* ; (iii) poems which can be regarded as purely lyrical outbursts : *Crist I* and *The Dream of the Rood* ; (iv) theological pieces showing the direct influence of the Christian Latin Literature : e.g., *Crist III* and *Phoenix*. These deal with an interpretation of the various points of interest in Christ's life and suffering for the benefit and admonition of men. Strunk is of opinion that *Juliana* is a very bad type of allegory ; but if any allegory may be said to be present among these poems, it is only in the *Phoenix*. (v) Epic and heroic poems, characterised by unity of structure and a high-water mark of poetical and artistic merit, whose subject-matter is the struggle of the heroic, holy soul with the Devil in his infernal character, either acting as a dramatic manifestation of, or, at any rate, influencing, the evil propensities of wicked men and persecutors : e.g., *Juliana*, *Crist II*, *Elene* and the *Fates of the Apostles*. We may call this a struggle between Christianity and paganism, between the one true God and the false devils. The Devil attacking the holy soul is a traditionary conception and may be called a hackneyed convention in Old English poetry, but in Cynewulf's poetry it is by no means so : it forms the warp and woof of the very conception of his poetry.¹² So, it would appear that Cynewulf's poems stand in a group by themselves, and it may be questioned whether there was the existence of anything like " Kynewulf Kreis " or the " School of Cynewulf." He, indeed, as we shall see later on, concentrates in himself all the elements of the Christian literature of those times and may therefore be regarded as the representative poet of the Old English Christian Literature.

¹² i.e. of the Signed Poems only.

ABBREVIATIONS

Cy.	...	Cynewulf.
SP.	...	The Signed Poems.
Jul.	...	Juliana.
Cr. I.	...	The first part of the so-called <i>Crist</i> . So, Cr. II and Cr. III are meant respectively to signify the second and third parts of <i>Crist</i> .
El.	...	Elene.
Fap.	...	The Fates of the Apostles.
Ph.	...	The Phoenix.
Gu. A.	...	Guthlac A.
Gu. B.	...	Guthlac B.
Andr.	...	Andreas.
Rood.	...	The Dream of the Rood.
Rid.	...	The Riddles.
DA.	...	A verse with Double Alliteration.
SA1a.	...	A verse in the first half with single alliteration in the first arsis.
SA1b.	...	A verse in the second half with single alliteration in the first arsis.
SA2a.	...	A verse in the first half with single alliteration in the second arsis.
D(P)	...	A verse of D-type marked by Sievers with the notation $\leq \leq x x$
D(Q)	...	A D-Verse marked with the notation $- \leq x x$
B.T.	...	Bosworth and Toller's Anglo-Saxon Dictionary and its supplement.
Pron.	...	'Pronoun' or 'pronominal.'
Adj.	...	'Adjective' or 'adjectival.'
Adv.	...	'Adverb' or 'adverbial.'

Prep.	...	' Preposition.'
Nom.	...	Nominative.
Acc.	...	Accusative.
Gen.	...	Genitive.
Dat.	...	Dative.
Subst.	...	Substantive.
Def. Art.	...	Definite Article.
Infin.	...	Infinitive.
App.	...	Apposition.

CYNEWULF AND THE CYNEWULF CANON

CHAPTER I

In our analysis of the verses of each type we would adopt the following classification: I. Verses composed of a single word; II. Verses formed of two words; III. Verses in which the two arses are joined together by (i) a preposition, and (ii) a copula; IV. Verses in which the connecting link is other than a mere preposition or conjunction.*

A-VERSES

The Signed Poems

In **SP**, **DA** comes to an average of 25%, **SA1a** of 7%, **SA2a** of 11%, **SA1b** of 41%, approximately.

A verse composed of a single word:

(a) a compound:

DA: only two verses: Fap. 76 *lindgelaces*. El. 1208 *leahforlease*.

SA1a: Jul. 64 *hildeþremman*. 102. 136. 154. 232. Cr. II. 535 *geomormode*. 557. El. 36 *eoredcestum*. 38. 64. 203. 556. 568. 895 *ingemynde*. 910. 1020. 1180. 1260. 1305. 29. 111. 141. 263. 378. 413. 705. 767. 1040. 1193. 962. 1303. 1320.

First thesis accented: Jul. 610 *inwitrune*.

SA1b: Jul. 115 *æhtgestealdum*. 135. 150. 196. 245. 394. 382. 491. 575. 663. 685. 702. 248. Cr. II. 440 *gæstgerynum*.

* The same classification is adopted in respect of all the other poems.

713. 463. 827. Fap. 41 *hildecorðre*. 55. El. 3 *þingemearces*.
11. 43. 119. 189. 234. 243. 256. 289. 320. 323. 555. 650. 732.
876. 900. 931. 1024. 1147. 8 *caserdomes*. 291.

First thesis accented : El. 308 *inwitþancum*.

Anacrusis in the shape of a preposition : El. 581 *to wöruldgedale*.

(b) a word with a prefix or suffix :

DA : nil.

SA1a : El. 746 *singallice*. 1306.

First thesis accented : El. 1140 *7weardlice*.

SA1b : Jul. 97 *unbiþyrfe*. 217. 502 *anforleton*. El. 630.
946. 1148 *soþfæstnesse*. 1187 *unoferswiðed*.

(c) a proper name :

DA : nil.

SA1a : Jul. 25 *Heliseus*. 160. 673. 28 *Julianan*. 96. 106.
167. 540. El. 8 *Constantines*. 79. 103. 145. 1007. 676 *Calvarie*.
With anacrusis : El. 1010 *on Calvarie*. 672. Dissyllabic first
thesis : Jul. 3 *Maximianes*.

SA1b : Jul. 21 *Commedia*. 131. 148. 316. 531. 628. 158.
El. 1050 *Eusebium*. 350 *Essais*. 1097 *Calvarie*. Dissyllabic
first thesis : Fap. 44 *Bartholomeus*.

II. Verses formed of two words :

(i) The qualifying word and the qualified; the qualifying word may be

(a) a genitival expression :

DA : El. 80 *wyrda wealdend*. There is a good number of such verses.

Second thesis accented : Jul. 546 *morðres manfræa*. 113
eodera ymbhwyrft. 593 *æghwæs onsund*. 244. 227. Cr. II. 572
gæsta giefstol. El. 843 *wuldres wynþearf*. 520 *lifes lattiw*.¹
898. 941. 1171. Anacrusis : Cr. II. 591 *swa helle hienþu*.

Order reversed in Cr. II. 771 *blatast benna*. El. 14 *guðweard gumena*. 201. 435.

Dissyllabic first thesis : Jul. 127 *modges gemanan*. 378. Cr. II. 724 *bearnas gebyrda*. 747. Fap. 66 *leohtes geleafan*. El. 113 *holtes gehleða*. 710. 1223.

SA1a : Jul. 280 *þrymmes hyrde*. 558. 470. 551. 355. 710. 568. 602. 676. 723. 614. 682. 719. 84 *monna leofast*. Cr. II. 684 *gæstes snyttru*. 688. 707. 806. 834. 508. El. 20 *Huna leode*. 128. 271. 302. 337. 348. 384. 514. 633. 737. 879. 1099. 1135. 1255. 1293. 347. 419. 944. 947 *leohta beorhtast*. 85. 188. 217. 346. 388. 1139. 1203. 1280.

First thesis accented : El. 62 *Romwara cyning*.

Second thesis accented (?) ² : Fap. 105 *cyninges þeodom*.

Order reversed in Cr. II. 607 *æþelast tungla*. El. 487 *þeoden engla*. 776. 1077 *nergend fira*. 1172. 481 *sigebeorn godes*. 862. 1146.

Dissyllabic first thesis : Jul. 151 *gæsta geniðlum*. 652. 224 *sigora gehwylces*. Cr. II. 848 *þeoda gehwylcne*. El. 319 *tacna gehwylces*. 1282. 659. 1053. 1107. 1155 *ðinga gehwylces*.

SA1b : Jul. 66 *rices hyrde*. 99 *sylfre rædes*. 152. 153. 166. 181. 213. 218. 223. 299. 303. 406. 366. 369 *synna lustas*. 392. 419. 448. 459. 454. 471. 509. 727. 629. 651. 188. 565. 279. 305. 383. 672. 680. But 697 *deorast ealra*. Cr. II. 445 *mægða weolman*. 462. 471. 493. 523. 543. 563. 568 *huða mæste*. 617. 571. 610 *fira cynne*. 638. 651. 652. 662. 696. 779. 780. 791 *engla þeoden*. 823. 817. 513. 555. 866. But 556 *frætwan ealles*.³ Fap. 32 *swegle dreamas*. 87. 21. 54. El. 1 *geara hwyrftum*. 59. 71. 97. 103. 117. 157. 186. 194. 215. 225. 239. 267. 421. 461. 497. 499. 521. 554. 780. 790. 798. 858. 957. 872. 897 *fira cynne*. 1042. 1069. 1230. 1270. 205. 977 *wyrda laþost*. 314. 274 *corðra mæste*. 206. 482. 731. 896. 39 *werodes beorhtme*. 156. 184. 254. 344. 1095. 1120; but 187 *dryhten ealra*. 370. 475 *hlaford*¹ *ealra*.

First thesis accented : El. 129 *Romwara cyning*, the second arsis vowel being short; but El. 571 *owiht swylces*.

Second thesis accented : Jul. 43 *hyrsta unrim*. 172 *wita unrim*. 469 *beorna unrim*. 625 *bisga unrim*. Cr. II. 480 *godes*

onsien. 569. El. 1051 *Rome bisceop*. 73 *hæleða nathwylc*. 672 *cyninges freobearn*.

Anacrusis : Jul. 510 *næs*⁴ *ænig þara*. 518 ; comp. El. 285 *þæra leoda*. Cr. II. 591 *swa heofones mærbu*.

Reversed order : Jul. 661 *ende lifes*. 240 *nergend fira* ; but 359 *anes cræfte*. Cr. II. 474 *waldend engla* ; but 544 *éalles waldend*. 577. 567 *anes meahum*. El. 772 *waldend engla*. 857. 1009 *tempel dryhtnes*. 1012 *mærost beama*. 1224. 476. 787 *ban Josephes* ; but 512 *ealles waldend*. 1008 *begra rædum*. 326 *þusend monna*. First thesis accented in Cr. II. 643 *freobearn godes*. 788 (second arsis vowel short).

Dissyllabic first thesis : Jul. 555 *sawla gewinna*. 243. 345. 601 *cofoða gemyndig*. 30 *mana gehwylces*. 216. Cr. II. 541 *þeodnes gehata*. 603. 705. 525 *dæda gehwylces*. 601. El. 280 *dryhtnes geryno*. 812. 939. 901. 253. 1309 *womma gehwylces*. 1312. 1029. 963 *bega gehwæðres*. 278.⁵ 423. Verses with the second arsis formed of an adv. or a prep. : Jul. 292 *butu ætgædre*. Cr. II. 546 *englas togeanes*. 548. 575. El. 833 *roda ætsomne*. 1206 *sylfra betweonum*.

(b) an expression in dative :

DA : Jul. 65 *synnum seoce*. El. 1092. Second thesis accented, the second arsis being supplied by a compound : Jul. 264 *wundrum wælgim*. El. 12 *eorlum arfæst*. 759 *grapum gryrefæst*. Dissyllabic first thesis : Jul. 259 *Criste gecweme*. 371. El. 1049. 1294 *sylfum geseftost*.

SA1a : Jul. 486 *beore druncne*. El. 1137 *blissum hremig*. Dissyllabic first thesis : El. 1319 *englum gelice*.

SA1b : Jul. 124 *ealdre scyldig*. 535 *bendum fæstne*. Cr. II. 739. 864. Fap. 26 *Criste leofast*. 75. 106. El. 252 *oncrum fæste*. 565. 722. 1109. 315 *æþelum cræftge*. Dissyllabic first thesis : Fap. 25 *mine gefræge*. 5. El. 1017 *cræftum gedyde*. 1034. 1113. 1271 *winde geliccost*.

(c) an adjective :

• •

DA : There is a good number of verses in which the adj. invariably forms the first arsis and the substantive the second.

Verses with the second thesis accented : Jul. 277 *frecne færsPELL*. 387 *gæstlic guðreaf*. Cr. II. 666 *æpele 7giet*. El. 730 *ealne ymbhwyrft*. 258 *geatolic guðscrud*. 331 *geatolic guðcwen*. Jul. 351 *wrecca wærleas*. Cr. II. 457 *peoden prymfæst*. First thesis accented : Jul. 329 *egesful ealdor*. 531 *gleawmod guma*. Fap. 49 *lifwela leofra*. El. 375 *æriht eower*. Both theses accented : Fap. 93 *eardwic uncuð*. El. 202 *æscrof unslaw*. 204 *guðheard garprist*.

Anacrusis supports a pronominal particle as the first arsis : El. 539 *on þisse þeode*. Cr. II. 683 *nyl'h' ængum anum*, with elision of *-e*.

Dissyllabic first thesis : Jul. 19 *rice gerefa*. 368. 460. 550. 653. El. 312 *þeostrum geþancum*. 491. 1136. 1285. Both the words being advs., the prefixed one forms the second arsis : Jul. 24 *neode geneahhe*. El. 1157 *nearwe geneahhe*.

SA1a : Jul. 29 *halge treowe*. 472. 655. Cr. II. 510 *beorhtan reorde*. 750. El. 747 *hædrum stefnum*. 749. 1060 *niwan stefne*. 1127. 1261. 988. 1210. First thesis accented : Cr. II. 699 *gæstlic tungol* ; second arsis vowel short in Jul. 4 *arleas cyning*. Fap. 69. El. 195. 640. 152. 158.

Order reversed in (i) Jul. 86 *peoden mæra*. El. 725 *dryhten hælend* ; (ii) Jul. 694 *þrymme micle*. 249 *dryhtne ussum*. Cr. II. 843 *leofra micle*. El. 999 *ofstum miclum*. 471. 666. 915 ; (iii) Jul. 692 *sid folc micel*. 661 *utgong heonan*.

Dissyllabic first thesis : Cr. II. 473 *leofum gesipum*..... only one in **SP**.

SA1b : Jul. 56 *heardra wita*. 674. 67. 165. 174. 184. 656 *halge rune*. 659 *mæste þearfe*. 72 *mæste weorce*. 18. 20 *oftast symle* ; but 50 *willan þines*. 428. 441. 57. 129 *hlaford¹ urne*. 134. 210. 396. Cr. II. 512 *soðne dryhten*. 524. 692. 711. 733. 756. 829. 837. 856. 697. 661. 796. 532 *agnum fæder*. 465 ; but 612 *peodne ussum*. 506. 839. Fap. 13 *nearwe searwe*. 67 *mære lare*. El. 180 *heardum witum*. 504.^o 745. 333. 1168. 756. 1075. 591 ; but 44 *ofstum miclum*. 102. 510 *broþer þinne*. 681. 729. 819. 928. 1084. 425 *fæderas usse*. 458. First thesis accented :

El. 520 *laþlic wite* ; both accented : Cr. II. 832 *wraþlic 7lean*. Second arsis with a short vowel : El. 936 *fyrhat lufu* ; but Jul. 527 *siþfæt þisne*. El. 258 *grimhelm monig*. 1016, with the vowel of the second arsis short. El. 349 *onsion mine*.

Order reversed in Jul. 60 *ferend snelle*. 395 ; but 176 *þinum beotum*. 306. 480. 493. 82. Cr. II. 641 *heortan stænne*. El. 353 *eaforan gingne* ; but Fap. 30 *ealle þrage*. 51 *oþre dælas*. El. 285 *þæra leoda*. 305. 816. First thesis accented with second arsis vowel short : El. 264 *sincgim locen*.

Dissyllabic first thesis : Jul. 367 *grimra geþonca*. 405. Cr. II. 483 *beorhtne geleafan*. El. 801 *ecra gesceafta*.

Order reversed : El. 269 *heape gecoste*. 266 *Elene gemyndig* (here the adj. is predicative). Jul. 128 *þinre gelican*. 183 *ealle gesceafta*. 190 *uncres gewinnes*. 426 *swylces gemotes*. El. 893 *eallra gesceafta*.

(ii) Noun, adj. or adv., and a verb :

DA : Here is a good number of verses, the verb always making up the second arsis. Verses with the first thesis accented with a compound making up the first arsis : Jul. 318 *siþfæt secgan*. 390. 421. 238. 464. 537. 573. Cr. II. 670 *gleobeam gretan*. 673. 812. 854. Fap. 95 *wæltreaf wunigean*. 81. El. 769 *þeowned þolian*. 437. 51. Anacruses : El. 581 *awundrad weorþan*.⁷ Fap. 109 7 *frofre fricle*. El. 167 *agiefan togeanes*.

Jul. 493 *lif aletan*. 580. 651. 493. 665. Cr. II. 492 *hlud gehyred*. 835. Fap. 111 *siþasettan*. 53. El. 174 *ferþ gefeonde*. 990. 1063. 886. 1098. 1248. 1276. 304. 770. 818 *meotud gemyndig*. 840. 1026. 1037. Anacrusis : Jul. 191 *on fruman gefongen*.

Dissyllabic first thesis : Jul. 200 *sibbe gesohte*. 241. 268. 295. 350. 377. 393. 452. 475 *siþast gesyne*. 490. 499. 535. 577. 698. 731. 624. 650. 110 *geornor bigonge*. 314. 358. 522. 468. Cr. II. 524 *sylfa gesecan*. 625. 679. 680. 736. 740. 763. 538. 563. 832. Fap. 15 *wide geweorþad*. 32. 62. El. 41 *hergum ahyðan*. 57. 90. 150. 613. 696. 697. 720. 742. 753. 766. 870. 888. 950. 984. 1081. 1094. 1243. 1244. 1263. 1269. 1295. 1297. 1128.

1212. 432. 945. 294 *wraþe wiþweorpan*. 1080. 1170. 407. 1018. 26. 168. 877. 834. 1058. 1230. 131. 992. First thesis accented : Jul. 403 *ingong geopenað*. Second thesis accented, with the order reversed : El. 494 *þingode þrohtheard*. Jul. 598 *grymetade gedlgmod*.

SA1a : Jul. 192 *unnan wille*. 518. 197 *æfter weorþan*. 293 *eorþan sohton*. 195. 423 *niþer gedolfen*. 116. 380. 564. 631. 664. 712. 27. El. 161 *galdrum cyðan*. 702. 853. 916. 1129. 1194. 171 *tacen wære*. 401. 173 *lærde wæron*. 191. 284. 469. 450. 661. 892. 1318. 907. 671. First thesis accented : Cr. II. 636 *freonoman cende*.⁸ El. 1095 *glædmod eode*. 318 *7sware cyðan*.

A monosyllabic subst., adj., or adv. may form the first thesis, a verb with a prefix standing for the second : Jul. 353 *or gecyðe*. 356 *sylf gecnawe*. 620. El. 362 *folc oncnawan*. 837. 1065. 1130 *eall gefylled*. 498 *feore berædan*.

Dissyllabic first thesis : Jul. 42 *fæste wiþhogde*. El. 335 *lare onfengon*. 341. 385. 792. 949. 1023. 618. 649 *eðre gereccan*. 303 *deman ongunnan*. 311. 860 *sweotole gecyðan*. 501.

SA1b : Jul. 5 *circan fylde*. 15. 33. 91. 125. 142. 261. 296. 346. 351. 371. 381. 391. 455. 489. 538. 554. 703. 572. 622. 682. 687. 187. 37. 76. 379 *minum hyran*. 178 *þinne lufie*. 407 *selle þynceð*. 410 *minum lifge*. 706 *acle bidað*. 562 *ana weolde*. 349 *swiþast sceþþe*. 606 *furþor cyðe*. 81 *æfre finde*. 164 *ærest grette*. 552 *æghwæs wurde*. 132 *secgan wille*. 272 *biddan wille*. 278. 425 *weorþan sceolde*. 611. 512. 707. 570. 637. 335 *fundne weorþan*. 108 *þafian wille*. Cr. II. 485 *hergas breotað*. 517. 522. 545. 549. 553. 564. 664. 669. 675. 687. 689. 693. 741. 745. 747. 748. 752. 767. 783. 784. 799. 800. 802. 810. 811. 482. 505. 609. 470. 634. 503. 607 *eallum scineð*. 836 *cerge reotað*. 846 *eallum demedð*. 852. 536. 803. 804 *deman wille*. 816. 819. Fap. 3 *ellen cyðan*. 4. 22. 28. 90. 103. 110. 114. 119. 24 *æþelo reccan*. 79. 10 *deman sceoldon*. 117 *brucan motan*. El. 23 *garas lixton*. 125. 80. 90. 109. 121. 152. 169. 211. 220. 227. 232. 241. 227. 398. 433. 1202. 35. 820. 287. 351. 449. 457. 492. 509. 529. 537. 559. 561.

594. 626. 691. 828. 903. 904. 908. 951. 980. 982. 995. 1015. 1031. 1080. 1092. 1111. 1133. 1176. 1179. 1198. 1209. 1213. 1216. 1258. 1262. 1314. 1319. 82. 742. 126. 237. 567. 199 *georne cyðan*. 216. 316 *fyrrest hæbben*. 322. 328 *gearwast cuþon*. 381. 408. 413. 566 *rihte cyðan*. 1156. 1162. 572 *æfre hyrdon*. 535 *minne cunnon*. 929. 968. 1059 *siþþan nemde*. 960 *æfre wurde*. 30. 33 *awer meahte*. 116 *ærest metton*. 949. 1027. 1146. 160 *secgan meahte*. 175. 281. 296 *lysan þohte*. 317. 367. 376. 574. 621. 763. 789. 813. 970. 978. 1004. 1019. 1048. 1103. 218 *hyded wæron*. 336. 392. 688. 851. 973. 985. 1107. 383 *laþode wæron*. 608 *þafian wille*.

First thesis accented: Jul. 225 *fracuðlic þuhte*. 170. 673. 14. Cr. II. 649 *grundsceat sohte*. 498 *hlaford¹ stigan*. 518 *hlaford¹ fergan*. 655. 486. 677. 708. Fap. 35 *Jacob¹ sceolde*. El. 151 *þryþbord stenan*. 1078. 244. 472. 805. 925(?). 569. Second arsis with a short vowel: Jul. 204 *godscyld wrecan*. 388. 708. Cr. II. 623 *fusleod galan*. El. 245 *sæmearh plegean*. 612. 757. 1278. 124. 140.

Jul. 23 *weoh gesohte*. 55. 146. 199. 226. 287. 310. 326. 342. 363. 424. 439. 477. 607 *hyht geniwad*. 155 *eal biþence*. 399 *eal geondwite*. 156 *min geweorþe*. 169 *gen gecwemest*. 307 *eac gelærde*. 404 *in onsende*. 532 *ut gelædan*. 151. 291. 679 *feores onsohte*. 322. 206 *sacan ongunne*. 713 *ær onsende*. 521 *min oferswiðdest*. Cr. II. 502 *song ahofon*. 514. 579. 718. 654. 716. 731. 614 *eft oncyrde*. 624 *eft geweorþan*. 626. 648. 646 *up gesohte*. 764 *forð onsendeð*. 630 *up gestigan*. 576. 760 *hider onsendeð*. El. 120 *forð onsendan*. 221. 395. 473. 477. 480. 513 *oft gewyrcean*. 516 *eft geswicað*. 576. 660. 690. 700 *up forlæten*. 712. 708 *seolf gecnawe*. 255. 270. 601. 920 *eft getynde*. 989. 1006 *eac gebeodan*. 1196 *eall gelæste*. 1255 *up aweore*. 213 *forð gemyndig*. 714 *up gelædan*. 735 *up geferan*. 740. 794. 807 *seolf gecnawe*. 867. 1272. 1281. 1310 *eall geclænsoð*. 1185. 942 *nyðer bescufed*. 503. 386 *dæd gefremedon*. 636 *forð gewitenra*. 1267. 1284 *ær gesprocenra*. 467. 93 *feond oferswiðdest*. Fap. 12 *feorh ofgefon*. 58. 52.

Second arsis with a short vowel: Cr. II. 768 *in gefuge*.
El. 578 *bæl fornimeð*.⁹ Anacrusis: El. 1268 *swa lagu toglideð*.
Second arsis is an adv. in two cases: El. 507 *sippan æfre*. 506
oþer betra.

Dissyllabic first thesis: Jul. 31 *clæne geheolde*. 52. 73.
177. 193. 203. 343. 462. 250 *witu gegearwad*. 257. 264. 300. 331
ower geferan. 372. 390. 433. 435 *pinne getreowdes*. 519. 479. 488.
599. 604. 633. 667. 681. 696. 722. 208. 578. 58 *yrre gebolgen*.
90. 582. 93. 591. 603 *miclum geblissad*. 234. 40 *fæmnan gegy-*
rele. 312. 340. 107. 375. Cr. II. 454 *hræglum oþywden*. 504.
527. 558. 642. 683 *ealle gesyllan*. 725. 735. 749 *hrofe gestigan*.
753. 822 *georne biþencan*. 850. 860. 452 *meotudes acenned*. 447.
497. 552. 566. 602 *symle gefremede*. 627. Fap. 17 *aldre geneðde*.
36. 43. 46. 50. 69. 85. 93 *ana gesece*. 84 *ealle forhogdon*. 101
æfter tohreosan. 39 *ricene gesohte*. El. 47 *sona gegearwad*. 68.
69 *syʃfum ætywed*. 104. 177. 200. 208. 228. 260. 313. 321. 331.
389. 409. 452. 488 *seolfne geywde*. 515. 602. 603 *sundor acigde*.
639 *syððan acenned*. 651. 695. 721. 738 *pinne gesettest*. 771.
831 *næsse gehydde*. 40. 835. 839 *myclum geblissad*. 875. 1001
edre gehyrdon. 1070. 1074. 1110. 1115. 1134. 1192. 1207. 1235.
1243. 1244. 1248. 1274. 1275. 1299. 733. 132. 251. 263. 778.
299. 363. 744. 1291 *eaðe gepolian*. 306 *mengan ongunnon*. 230
werode gesohte. 952. 1229.

Order reversed: Jul. 29 *hogde georne*. El. 54 *hreopon*
friccan. 550. 713 *efn(e)don sona*. Fap. 2 *samnade wide*. Jul.
16 *bærndon gecorene*. El. 598 *secan gehuryle*. 830 *funde*
behelede.

III. Verses in which the two arses are joined together by
(i) a prep. and (ii) a copula.

(i) **DA**: Jul. 35 *geong on gæste*. 41. 443. 487. 640. 283.
440. 639. Cr. II 489 *forð on frofre*. 500. 539. 530. 808. 578. 674
giefeð æt guðe. 689. Fap. 37 *feorh wiþ flæſce*. 59 *sin æt sæcce*.
83. 101. 61 *wund for weorodum*. El. 28 *wulf on wealde*. 124.
308. 412. 463. 489. 622. 628. 677. 1036. 1149. 1181. 1219 *eft to*

eþle. 1182 *sigor æt sæcce*. 1175 *meare to midlum*. 50 *ridon ymb rofne*. 134. 703 *helan for hungre*. 1022 *reord of roderum*. Jul. 256 *deað fore duguðe*. 44 *æhte ofer eorðan*.

Second thesis accented : Jul. 6 *geat on græswong*. El. 223 *wif on willsiþ*. Cr. II. 449 *bearn in Betlem*. 461 *hæleð mid hlaford*.¹ Jul. 674 *leolc ofer laguflod*. Cr. II. 605 *welan ofer widlond*. El. 244 *breacan ofer bædweg*.

Anacrusis : Jul. 417 *bifolen in foldan*. 581. Cr. II. 668 *bifolen on ferðe*. El. 196. 286.

Dissyllabic first thesis : Jul. 95 *ænge for eorðan*. 263 *halig of heahðu*. 286 *ealne from orde*. 328. 333. 389. 510. 512. 524. 171. 504 *yrmpu to ealdre*. 708. 646. 114 *bringan to bolde*. 422. 656. 479 *wurdon on wege*.¹⁰ 416. 385. 101 *æþelra for eorðan*. 221. 62. 111 *lufige mid lacum*. 239. 560. Cr. II. 658 *halig from hrusan*. 780 *ænig on eorðan*. 760 *halig of heahðu*. 789. 867. 619 *saulum to sibbe*. 632. 661 *uppe mid englum*. 841 *æfre on eorðan*. 479 *awo to ealdre*. 690 *ece to ealdre*. 494 *cwomon on corþre*. 550 *sigon on swegle*. 598 *wuniað in wuldre*. 485. 641 *hæfdon on hreðre*. 809. 650. Fap. 6. 92. 73. 19. 118. El. 23 *gearwe to guðe*. 32. 48. 52. 56. 65. 502. 1000 *sylfe to siþe*. 1142. 1138. 30. 864. 1061. 1086. 1114. 1163. 1184. 1188. 1152. 4 *wintra for worulde*. 1217 *ece to aldre*. 349 *æfre to ealdre*. 110. 406. 570. 1102. 1251. 45 *bannan to beadwe*. 49 *hæfdon to hilde*. 500. 1038. 641. 872. 986. 1273 *wæðeð be wolcnum*. 1011 *hæleðum to helpe*. 679. 1246. 1197. 620. 785 *Moyse on meðle*. 1161. 981. 694 *siomode in sorgum*. 154. Cr. II. 669 *hlude fore hæleðum*. Fap. 11 *reccan fore rincum*.

Second thesis accented : Jul. 700 *sawol on siþfæt*. 681 *heanne mid hlaford*.¹ El. 207 *æfstum þurh inwit*. 260 *secgas mid sigecwen*. 997. 118 *gāras ofer geolorand*. Jul. 114 *feodon þurh firencræft*. El. 356 *feodon þurh feondscipe*. Anacrusis : Jul. 441 *forwyrned þurh wiþersteall*. El. 1052 *gefetigan on fultum*.¹

First thesis accented : Jul. 542 *edwit for eorlum*. 715. Cr. II. 499 *godbearn of grundum*. 682. El. 590 *æriht from orde*.¹¹

165. 719. 880. 623 *sigorlean in swegle*. 754. 600 *Judas*¹ *to gisle*.

Anacrusis : Jul. 327 *ahwyrfen from halor*. 360. 397. 402. 670. 711. 497. Cr. II. 551 *geworden in wuldre*. 595 *swa wite mid wrapum*. Fap. 55 *aweakte for weorodum*. El. 34 *abannan to beadwe*. 180. 510. 617. 822. 993. 1046. 1119. 1308. 781 *awehte for weorodum*.

Trisyllabic first thesis : Jul. 36 *mara in gemyndum*. 528. Cr. II. 622 *wunian in gewinne*. Fap. 87 *wegan in gewitte*. El. 184 *sylfum on gesihðe*. The following are rendered dissyllabic by the elision of -e : Jul : 597 *wedde on gewitte*. El. 267 *priste on gepance*.

A dissyllabic preposition forms the first thesis : Jul. 183 *a butan ende*. Fap. 82 *dream æfter deape*. El. 825 *blæd butan blinne*. 801 *a butan ende*. 893. 1091. 1192. 1154 *eall æfter orde*. 1252 *oft nales ane*.¹² 1264. 918 *ræd under roderum*. 971 *boden æfter burgum*. -e elided in El. 13 *rice under roderum*. 147. 631. 1234 *rode under roderum*. 1270 *læne under lyfte*. Anacrusis : Cr. II. 502 *geseon under swegle*. 722. El. 1226 *geloden under leafum*. 490. 75 *gesege under swegle*, with elision. 803 *swylce rec under radorum*.

Trisyllabic first thesis : Jul. 584 *scufan butan scyldum*. Cr. II. 746 *modig æfter muntum*. El. 218 *halig under hrusan*. 625. 842. 952. 46. 975. Anacrusis : El. 1271 *gewitað under wolcnum*.

SA1a : El. 593 *bald on meple*. 595. Only two in **SP**.

Dissyllabic first thesis : Jul. 408 *leahtras to fremman*. The uninflected infinitive is justified by metrical requirements. It will be seen that here the infinitive is of the character of a subst., originally a dative form, governed by the prep. *to*. Cr. II. 623 *feondum to hroðer*. El. 921. 307. 1159.

SA1b : Jul. 39 *georn on mode*. 141 *fæder wiþ dehter*. 647 *up on roderum*. 569 *weorc to polian*.¹³ 513 *men ofer eorþan*. Cr. II. 491 *sweg on lyfte*. 511 *guman on hwearfte*. 758. El. 307 *leoht wiþ pystrum*. 339. 546. 877. 991 *gad in burgum*. 138. 460.

761. 1150 *fæder on roderum*. 527 *seald in heofonum*. 385 *wlat ofer ealle*.

Dissyllabic first thesis: Jul. 54 *þe to gesingan*. 86 *þe to gewealde*. 412 *me to gewealde*. 89. 416. 533. 691 *burgum in innan*. 557 *magum to secgan*. 285 *secge mid ryhte*. Cr. II. 477 *læstē wip eowic*. 620 *ældum to sorge*. 639. 820. 608. 778. 508 *cleopodon of heahþu*. Fap. 74 *wiges to leane*. 95. 62. El. 16 *mannum to hroþer*. 137. 193. 678. 987. 1010. 1056 *burgum in innan*. 1108. 806 *gleaw in gefance*. 800 *wuldres on heofonum*. 969 *manigum on andan*. 261 *foron on laste*. 746. 1199 *sende to lace*.

Jul. 78 *sweor æfter worde*. Cr. II. 588 *folc under roderum*. 599 *þonc butan ende*. 847. 484. 526. El. 810 *þanc butan ende*. 233. Anacrusis: Cr. II. 595 *swa wuldor mid arum*.

Trisyllabic first thesis: Jul. 728 *scrifeð bi gewyrhtum*.

(ii) **DA**: Cr. II. 653 *heah 7 halig*. 663 *seow 7 sette*. Fap. 7 *miht 7 mærdō*. 113. 121. El. 236 *werum 7 wifum*. 1030. 1221.

Second thesis accented: Jul. 9 *wid 7 weorþlic*. 616 *earm 7 unlæd*. 61 *hreoh 7 hygeblind*. 595. 131 *gleaw 7 gode leof*. Fap. 57 *geong 7 guðhwæt*. El. 53 *wan 7 wælfel*. 73. 924. 334 *word 7 wisdom*. 524 *æfst ne eofolsæc*. 408. Anacrusis: El. 325 *swa tiles swa trages*.

Dissyllabic first thesis: Jul. 150 *dumbum 7 deafum*. 157. 304 *Petrus 7 Paulus*. 26. 48. 466. Cr. II. 486. 667. 708. 709. 582. 640. 847 *leofum ge laþum*. 483. Fap. 14. El. 15. 476. 1222. 58 *Huna 7 Hreða*. 549 *þrydedon 7 þohton*. Secondary accent on the final thesis: Jul. 141 *frecne 7 ferðgrim*. Cr. II 826 *reðe 7 rihtwis*. Fap. 122 *ece 7 edgeong*. 46. El. 739 *halig 7 heofonlic*. 805. 612 *meðe 7 meteleas*. 693. First thesis accented: Jul. 500 *Adam¹ 7 Eve*. Both theses accented: Jul. 90 *anræd 7 yre-þweorg*. 601 *anræd 7 unforht*.

Trisyllabic first thesis: El. 955 *synniq. 7 gesælig*. Dissyllabic with elision: Jul. 613 *clæne 7 gecorene*.

Anacrusis: dissyllabic first thesis: Jul. 228 *ahon 7 ahebban*. El. 1311. 1312. -e elided in Jul. 565 *gefneode 7 gefneodade*.

Cr. II. 562. 588. Trisyllabic first thesis : El. 815 *gecyðed 7 acenned*.

SA1a : Jul. 112 *heofon 7 eorðan*. Cr. II. 584. El. 615 *streac 7 hnesce*. 889 *lic 7 sawl* (*sawol*). 727. 752.

· Dissyllabic first thesis : Cr. II. 694 *sunne 7 mona*. El. 92 *beorhte 7 leohte*. 637. 1316. 235 *bordum 7 ordum*. Most of these are resolvable into verses with monosyllabic first theses with elision of *-e*.

SA1b : Jul. 65 *sweor 7 apum*.^{*} El. 198 *dæges 7 nihtes*.

Dissyllabic first thesis : Jul. 17 *gare 7 lige*. 140. Cr. II. 606 *sunne 7 mona*. 690. 700. 717. El. 21 *Franca 7 Hunas*. 24. 277. 358. 390 *soðe 7 rihte*. 663. 1214. 453 *heriað 7 lofiað*. Most of these first theses also are practically monosyllabic through elision.

Trisyllabic first thesis : El. 159 *yldra oþpe gingra*.

IV. Verses in which the connecting link is other than a mere prep. or a conj. :

DA : When an adverbial or pronominal particle forms the connecting link between the arses, and the second arsis is made up of an adj. or a subst., the first is usually formed of a verb. But the verb in such cases cannot be monosyllabic ; it must be either prefixed or dissyllabic with the first vowel long : Jul. 284 *forfoh þone frætgan*. 78 *geswearc þa swiðferð*. 622 *lætað hy laðra*. El. 379 *fundon þa fiðhund*.¹⁴

A prep. may form the second syllable of the connecting link : Cr. II. 476 *gefeod ge on ferðe*. A word with a prefix may form the second arsis : Jul. 144 *onwend þec in gewitte*. The verb may be dissyllabic with the first vowel long : Jul. 619 *gyldað nu mid gyrne*. 618. El. 329. 440 *wende hine of worulde*, with elision of *-e* in *hine*. A verb less weighty and more common¹⁵ in use shows a monosyllabic form : Fap. 94 *læt me on laste*. Anacrusis in the shape of a negative particle : Fap. 18 *ne preodude he fore prymme*. El. 846 *asetton þa on gesihðe*. The verb monosyllabic with two monosyllabic particles following :

Jul. 87 *dem þu hi to deaðe*. 212 *hæbbe ic me to hyhte*, with elision of *-e* before *ic*.

In one case we have a dissyllabic conj. with the first vowel long, instead of a verb, as the first arsis: El. 885 *oppæt him uppan*.

There are a few verses in which the second arsis is formed of a verb like *hyran* and *secgan*, and the first consequently of a slight particle like *hwæt* and *swylce*: Jul. 1 *hwæt we þæt hyrdon*. Cr. II. 586. Fap. 23. 63. El. 670. 852. 364. Jul. 51 *swylce ic þe secge*, *-e* being elided. There are a few verses with the second-arsis formed of a verb and the first of a subst. after which a pause seems to be meant: Jul. 632 *wa me forworhtum*. El. 826 *wundor þa þe worhte*. 896.

Some verses have the second arsis preceded by a qualifying particle, either a def. article or an adv. This qualifying particle going naturally with the second arsis is considered a part of it, and a prep. or, sometimes, an adverbial or pronominal particle comes to join it to a verb generally, and, in two cases, to such a pronoun as *hwylc* or *hwæt*. These generally appear with anacruses, a preposition in the case of a pronoun, and a prefix in the case of a verb being the first arsis, when the same is monosyllabic: El. 861 *on hwylcne se hælend*. 400 *purh hwæt þu þus hearde*. Jul. 194 *onsoce to swiþe*. 99 *wiþsæcest þu to swiþe*. 683 *ne þorfton þa þegnas*. El. 663. 370 *onscunedon þone sciran*. The final thesis may be accented: Jul. 189 *ahlog þa se hererinc*. The following verses appear without anacruses: Cr. II. 558 *hafað nu se halga*. El. 1204 *cuman in þa ceastre*. A dissyllabic verb stands as the first arsis: El. 274 *cwomon in þa ceastre*. Two verses with anacruses: Jul. 587 *arasad for þy ræse*. Cr. II. 718 *bewriðeð¹⁶ mid his wuldre*. When two or three pronominal particles stand together after it, a monosyllabic verb may form the first arsis: Jul. 425 *wende ic þæt þu þy wærra(-e elided)*, but El. 716 *stopon to þære stowe*.

There are some verses, however, in which the first arsis consists of an adj. or adv.: Cr. II. 507 *fæger¹⁷ ymb þæt*

frumbearn. El. 750 *halig is se halga.* 890 *fæger mid þy folce.* 1289 *yfemest on þam ade.* Anacrusis: 1064 *geneahhe for þam næglum.* One of these has the final thesis accented and one (El. 1289) the first thesis.

The connecting link is dispensed with: Cr. II. 441 *mon se mæra*; first thesis accented: El. 704 *preanyd þæs þearl*; second thesis accented: Jul. 726 *þonne*¹⁸ *seþ þrynis.* 432 *wurde þus wigþrist.* Anacrusis: El. 470 *asced þara scylda.* 359 *ongitað hira goddend.*

SA2a: In such a verse only the second arsis alliterates and the first is composed of a light particle, pronominal, adverbial or, sometimes, verbal. **DA** verses of the fourth division bear manifest similarity to these, and they may be classed under the following divisions:

(i) A preposition preceding the second arsis, there should be either a dissyllabic particle to form the first arsis or two monosyllabic pronominal or adverbial particles, or if a monosyllabic particle alone, it must be preceded by an anacrusis: El. 575 7 *þæs in life.* 714 7 *hine mid arum.*

Dissyllabic first thesis: Jul. 458 *hwæt þu to teonan.* 132 *ic þe to soðe.* 158 *hy þa þurh yrre.* 117. Cr. II. 752 *þæt we mid heortan.* 753. 860. 447. 744. 702 *siþþan on grundum.* Fap. 40 *syððan on galgan.* El. 578 *þæt eow in beorge.* 496. 160. 295. 574 *ic eow to soþe.* 417 *þu þær for eorlum.* 326 *heo þa on preate.* 1112. 1133 *nales for torne.* 248 *siþþan to hyðe.* A monosyllabic verbal particle like *wearð*, *is*, etc. may form the first syllable of the thesis: El. 69 *þa wearð on slæpe.* 194. 256. 591. A slight monosyllabic verbal particle may also form the first arsis: Jul. 253 *wes þu on ofoste.* Cr. II. 773 *utan us to fæder.*¹⁹ 481 *farað nu geond ealne.* El. 105 *heht þa on uhtan.* Jul. 10 *lytesna ofer ealne*, probably with the slurring of *-e* in *lytesna*.

There may be three monosyllabic pronominal or adverbial particles before the preposition, and we thus get a trisyllabic first thesis; there may even be a dissyllabic conjunction or a

verb with the first vowel long as the first arsis: Jul. 677 *ærþon hy to londe*. 570 *þær he hit for worulde*. Cr. II. 819 *þæt he her in worulde*. 829. 858. 648 *hwilum he to eorþan*. 772. 815. El. 608 *hwæt þu us to þinge*. 978. 1225 *þara þe of eorþan*. 411 *eodan þa fram rune*. 377. 707 *þeah ic ær mid disige*. 1272 *þonne*¹⁸ *he for hæledum*. 908. 711. Anacrusis in the shape of the prefix of a verb: Cr. II. 498 *gesegon hi on heahþu*. When a dissyllabic preposition with the first vowel long stands before the word forming the second arsis, there should precede two monosyllabic particles or one which is dissyllabic: Jul 707 *hwæt him æfter dædum*. Cr. II. 803. Jul. 11 *foron æfter burgum*. This holds good also for dissyllabic possessive adjectives standing before the second arsis.²⁰

Quadrisyllabic first thesis: El. 320 *eodon þa on gerune*.²¹ Cr. II. 799 *þam þe hine ær in worulde*. 758 *habbað we us to frofre*. El. 571 *cwædon þæt heo on aldre*.

(ii) A qualifying particle preceding the second arsis: a dissyllabic possessive adj. may form the first arsis being preceded by an anacrusis in the shape of a prep., *þe*, and 7: Jul. 21 in *þære ceastre*. 312 *mid minum broþrum*. 74 *fore*²² *þissum folce*. 123 *þe þissum folce*. Fap. 112 of *þisse worulde*. El. 660 *þurh ænges mannes*. Two anacrusis-syllables in Jul. 636 7 to *þære stowe*.

The second arsis being thus preceded by a qualifying particle, the first may be formed of a pronominal, adverbial or conjunctive particle: Jul. 407 *þæt him sylfum*. El. 563 *hwær se þeoden*. Second thesis accented: Jul. 30 *þæt hire*²² *mægðhad*. Anacrusis: Fap. 58 7 *þa þam folce*. El. 369 7 *ge þam ryhte*.

Dissyllabic first thesis: Fap. 107 *sie þæs gemyndig*. Jul. 431 *hu þu gedyrstig*. El. 965 *ge þæs geleafan*. 536. 1201. Jul. 321 *hwæt mec min fæder*.¹⁹ 716. 105. 130. 372. 164. 429 *hyre*²² *þa se werga*. 108 *næfre*²³ *ic þæs þeodnes*. El. 619 *him þa seo eadge*. 691 *heht þa swa cwicne*. 1069 *þæt hire*²² *þa gina*. 1006 *heht hire þa aras*. Cr. II. 614 *þa he þa yrmþu*. 838 *þa þe hyra*²² *weorcum*. 844 *þær he hine sylfne*. Fap. 117 *þæt we þæs bottles*. El. 428

þæt we þæs morþres. 1253. A stressed particle may form the first arsis and may be followed by a prep. or some form of the verb *beon*, or a dissyllabic verb or adv. may also form the first arsis: *Jul.* 184 *þa for þam folce.* 32 *þa wæs sio fæmne.* 267. 236. 643 *he is þæs wyrðe.* 38. *Cr. II.* 600 *þæt is þæs wyrðe.* 559 *ealles þæs gifoles.* *Fap.* 75 *næron þa twegen.* *El.* 894 *þa wæs þam folce.* 457 *þæt on þone*²² *hulgan.* 159 *wære þær ænig.* 313 *gingað nu snude.* 1314 *moton þonne*¹⁸ *siþþan.*

Final thesis accented: *Jul.* 578 *þæt mon þæt lamfæt.* 720. *El.* 790. 644. Anacrusis: *Jul.* 103 *forþon is þæs wyrðe.* 170 7 *þe to swa mildum.* *El.* 786 *gehywdest þam eorle.*

We have a trisyllabic first thesis, (a) if the qualifying particle be dissyllabic, (b) if the second arsis have a prefix, or (c) if two less important monosyllabic particles, or (d) a dissyllabic verb, or (e) conjunction be necessitated by the sense before the pronominal or adverbial particle which precedes the qualifying one: *Jul.* 73 *þæt heo mec swa torne.* 433. 287 *þa wæs þære fæmnan.* 607. 451 *þeah ic þec gedyrstig.* 63 *siþþan hy togædre.* 606 *siþþan he þone fintan.* *Cr. II.* 501 *þæs þe hie swa leofne.* 749 *þæt we to þam hyhstan.* 552 *þæt to þære blisse.* 851 *nu is þon geliccost.* 642 *noldan hi þa torhtan.* 627 *hwæt us þis se æþeling.* *Fap.* 116 *sendan usse bene.* 115 *ac utu*²² *we þe geornor.* *El.* 939 *ne þearft þu swa swiþe.* 811. 415 *þe hie on þam folce.* 902 *hwæt is þis la manna.* 576 *gif ge þissum lease.* 324. 802 *þa of þære stowe.* 566 *noldan þæt geryne.* 468 *næfr'*²³ *ic þa geþeahhte.* Final thesis accented: *Jul.* 53 *næfre þu þæs swiðlic.* 285 *oppæt he his siþfæt.*²⁴ *El.* 495 *þæt he him þa weadæd.* 959. 1047. 254 *hwonne heo seo guðcwen.* 859 *ne meahhte hire Judas.*¹ *Fap.* 70 *hyrde we þæt Jacob.*¹

Anacrusis preceding two consecutive dissyllabic particles both with the first vowel long, standing before the second arsis: *Cr. II.* 613 7 *huru þære hælo.* *El.* 850 *on hwylcum þara beāma.* 857.

Quadrisyllabic first thesis: *Jul.* nil. *Cr. II.* 654 *ne meahhton þa þæs fugles.* 864 *utan us to þære hyðe.* *El.* 601 *þæt he þe*

þære rode. 964 ge æt þære gesihþe. 477 ne meahton hie swa disige.

(iii) A verb may form the connecting link between the two arses, an adj., infinitive or a participle forming the second arsis : Jul. 216 *þa sind geasne.* Fap. 96 *her mæg findan.*

Dissyllabic first thesis, when either (a) the second arsis has a prefix, or (b) the word forming the first arsis is dissyllabic with the first vowel long, or (c) the connecting verb is dissyllabic : Jul. 635 *þa wæs gelæded.* Cr. II. 839 *þær bið oþrywed.* 561 *nu sind forcumene.* El. 1125 *þa wæs geblissad.* 1043. 144 *þa wæs gesyne.* 264. 967. 555 *heo wæron gearwe.* 565. 743 *þara sint feower.* Final thesis accented : El. 1167 *þæt is gedafenlic.* Sometimes, the connecting verb is preceded by an important pronominal or adverbial particle and the first arsis is formed of an unimportant particle : El. 420 *þæt hio wile secan.*

Trisyllabic first thesis : Jul. 46 *ic þe mæg gesecgan.* El. 511 *nu þu meaht gehyran.* 635 *ic ne mæg areccan.* Jul. 438 *þonne¹⁸ ic beom onsended.*

(iv) A verb forming the second arsis, (a) it is immediately preceded by a pronominal or adverbial qualifying particle, which, forming the first arsis, should be preceded by an anacrusis ; (b) the pronoun preceding the qualifying particle may have emphasis, and if not preceded by an unimportant particle forming the first arsis, an anacrusis should precede ; (c) the word forming the first arsis may be a verb, and, if this is heavy, it is preceded by an anacrusis ; (d) the qualifying particle may be preceded by an adv. or a conj., a dissyllabic word with the first vowel long which then may form the first arsis. In case a verb forms the first arsis or any syllable of the thesis, the second arsis should consist of an infinitive or a participle : Jul. 357 *ic þæt wende.* Anacrusis : Jul. 122 7 *þa forlætest.* 501. Cr. II. 790 7 *eac ondræde.* El. 234 7 *þa gehlodon.* 390. 726. 729. 928. Cr. II. 525 7 *þonne¹⁸ gedælan.* El. 930 7 *þec þonne¹⁸ sendeð.*

Dissyllabic first thesis : Jul. 129 *þæt þu forhycge.* 495. 80. 119. 369. 508. 214. 60 *het þa gefetigan.* 142 *het hi þa swingan.*

226 *þæt he ne meahte*. 392. 599. 574. 364. 543 *þa þu oferswiðdest*. 332.¹⁸ 697.¹⁸ Cr. II. 761 *þa us gescyldað*. 866. 443. 571 *wile nu gesecan*. 817 *þæt he ne agæle*. Fap. 88 *nu ic þonne*¹⁸ *bidde*. 97. El. 876 *heht þa asetlan*. 276. 784 *swa þu gehyrdest*. 442. 709. 1054. 1090. 1. 172. 282. 686. 402. 1160. 526.¹⁸ 538 *næfre we gehyrdon*. El. 518 seems to be corrupt, and Grein's emendation *sipþan gelyfdon* is insupportable on the grounds seen above.²⁵ Anacrusis: Cr. II. 656 7 *þæt ne gelyfdon*. Jul. 638 *ongon heo þa læran*. Cr. II. 533 *gewiton him þa gongan*. El. 522 *fordon ic þe lære*.

Trisyllabic first thesis: Jul. 275 *þæt þu me ne meahte*. 85. 461 *nu ic þæt gehyre*. 691. 57. 139. 279 *þæt þu me gecyðe*. 290 *þa gen ic gecræfte*. 419. 336 *þæt hi usic binden*. 149 *næfre þu gelærest*. 176. 179 *butan þu forlæte*. 609 *syððan heo gehyrde*. 134 *næfr'*²³ *ic me ondræde*. 325 *þonne*¹⁸ *he usic sendeð*. Cr. II. 779 *ne þearf him ondrædan*. 775. 468 *hæfde þa gefylled*. 526 *þara þe gefremedon*. El. 632 *hu mæg ic þæt findan*. 956 *þæs þe heo gehyrde*. 441. 611. 643 *hu is þæt geworden*. 865 *oþþæt him gecyðde*. 1013 *þara þe gefrugnen*. 1287 *þara þe gewurdon*. 689 *butan þu forlæte*. 1083 *ærþan me gefylle*. 1079 *wold'*²³ *ic þæt þu funde*. 817 *þara þ'*²³ *ic gefremede*.

Quadrisyllabic first thesis: El. 456 *hu wolde þæt geweorðan*.

SA1a: This is quite different from **DA** or **SA2a** because neither a light particle nor a verb can form the first arsis here. Here the first arsis is always supplied by a subst. or an adj.: Cr. II. 715 *cup þæt geweorþeð*. El. 1191. The first syllable of the first thesis is accented in Jul. 662 *wærlic me þinceð*. In the following the second arsis qualifies the first and is preceded by a qualifying particle: Cr. II. 695* *gimmas swa scyne*.

There is however another verse, El. 534 *frigneð ymb þæt treo*. But this appears to be corrupt. For an **SA1a** A-verse in **SP** does not at all have a trisyllabic first thesis, nor does it allow a verb to form the first arsis and alliterate, leaving the subst. to form the second arsis.²⁶

SA1b: Here the second arsis qualifies the first; (a) The first arsis is generally formed of a noun, adj., an adverbial particle or even a verb, and the second of a word qualifying or modifying the first as the case may be. The connecting link is also generally a particle qualifying the second arsis: Cr. II. 790 *dom þy reþran.* Jul. 185 *bealg hine swiðe.* El. 1301 *gode no siþþan.* 1239 *nysse ic gearwe.*

First thesis accented: El. 483 *þreo niht siþþan.* The second arsis may have its vowel short: Cr. II. 582 *a forð heonan.* El. 143 *ham eft þanon.* 148.

Dissyllabic first thesis: one of the syllables of the first thesis, generally the second, is a particle qualifying the second arsis. The first arsis may be dissyllabic with the first vowel long, or the first syllable of the first thesis may be formed of a verb, a prep., or some other particle: Jul. 237 *halig þær inne,* 650 *weal sceal þy trumra.* Cr. II. 578 *corþre ne lytle.* El. 347 *min on þa swiðran.* 845 *in on þa ceastre.* 511 *hæleð min se leofa.* 945 *wite þu þe gearwor.* 955 *sefa wæs þe glædra.* 96. First thesis accented: El. 1055 *Judas¹ þam folce.* 1094. Second thesis accented: Jul. 127 *micel is þæt ongin.* Anacrusis: Jul. 330 *ne durran we siþþan.*

Trisyllabic first thesis: Jul. 556 *wiste he þi gearwor.* The first syllable of the first thesis is accented: El. 1126 *bisceop þara leoda.*

(b) There are verses in which the connecting link is some part of the verb *wesan*: Jul. 704 *cyning bið reþe.* Cr. II. 806 *U wæs longe.* El. 1265 *U wæs geara.*

Dissyllabic first thesis: the verb of the connecting link may be monosyllabic followed by a prep., or it may be dissyllabic, or the second arsis may be an adj. or a participle with a prefix: Jul. 668 *sibb sy mid eowic.* 699 *min sceal of lice.* Cr. II. 529 *hyht wæs geniwad.* 531 *sib sceal gemæne:* 533. 826 *rodor bið onhrered.* 812 *brond bið on tyhte.* Fap. 66 *land wæs gefælsod.* 100. El. 141 *heap wæs gescyrded.* 149 *hild wæs gesceaden.* 917 *min is geswiþrod.* 1263. 1264. 56. 698. 1060. 53 *werod wæs on*

tyhte. Jul. 586 *hæleð wurdon acle.* Cr. II. 449 *bodan wæron gearwe.* El. 246. Final thesis accented: Fap. 112 *wic sindon uncuþ.* El. 884 *hra wæs on anbiðe.*²⁷

Trisyllabic first thesis: Jul. 64 *hæðne wæron begen.* Cr. II. 460 *sona wæron gearwe.*

(c) There are some verses of which the second arsis is formed of a verb, and the first of

(i) a noun, pronoun, adverb or a verb (when the second arsis is formed of another verb in a subordinate clause): Dissyllabic first thesis: Jul. 297 *eac ic gelærde.* 490 *sume þa ic funde.* Cr. II. 598 *wuldor þæs age.* 633 *Job swa he cuþe.* 551 *wel þæt gedafenað.* Fap. 88 *bearn se þe lufige.* 107. El. 541 *do swa þe þynce.* 1123 *wuldor þæs age.* 856 *saga gif þu cunne.*

(ii) the nom. or obj. to the verb, or an adv. modifying it; or even an infinitive, and the connecting link is mainly *ne*: Cr. II. 501 *leng ne moston.* El. 782 *bearn ne wære.* 575. Anacrusis: Cr. II. 637 *ongietan ne meahton.* El. 495 *to wræce ne sette.* Dissyllabic first thesis: Jul. 33 *wyrd ne ful cuþe.* 70 *minre ne gyme.* 548. 541. 104 *an ne forlæte.* 120 *ær ne geswiceþ.* 450 *eall ne forweorþe.* 338 *mod ne oþcyrreð.* Cr. II. 459 *wōrd ne gehyrwdon.* 706. El. 62 *rices ne wende.* 616. 692. 838. 905. 1000. 166 *ænige ne meahton.* 361 *æfre ne woldon.* 428 *meldan ne weorþen.* 524 *æfre ne fremme.* 348 *þanon ic ne wende.* 219 *Elene ne wolde.* Fap. 47 *hyran ne wolde.*

Trisyllabic first thesis: Jul. 453 *þrage ne gewende.*

GENERAL REMARKS

I. In the first division²⁸ the verses composed of one word appear mostly as **SA1a** and **SA1b**, between which two the distinction should be marked that, whereas the arses in **SA1b** require distinct and independent stressing, the second arsis in **SA1a** is generally such as to be merged in utterance in the first or in the preceding second half verse.²⁹ For example, whereas

expressions in *-lice* form **SA1a**, prefixed expressions or verbs only or such as are suffixed with a weightier sound can form **SA1b**.

II. (1) (i) When *A*-verses consist of qualifying and qualified words, the qualifying word should in general form the first arsis; see examples on pp. 5-6; there are exceptions:

(a) When emphasis is laid on the qualified word (p. 6).

(b) When the qualifying word is a slight particle, pronominal or possessive, or such as *micel*, *manig*, etc. This applies to **SA1a** and **SA1b** verses, in which the precedence of the qualified word in such cases is the rule, with the exception that on occasions these qualifying particles are emphasised in **SA1b** and so form the first arsis there, but not in **SA1a**. **DA**, as a rule, should not use any weak or light particle as an arsis, and it is rarely that a pronominal particle is supported as the first arsis in **DA** by the exceptional emphasis put on it and also by a preceding anacrusis.

(c) When either the qualifying word or the qualified is a compound, the use is dependent upon the idea of securing a harmonious flow of the verse obtained with the help of assonance, sound variation and sound similarity⁵⁰: cp. Jul. 531 *gleawmod guma*. Fap. 49 *lifwela leofra*. Sometimes, the qualifying word forming the 2nd arsis marks weight and emphasis: cp. Cr. II. 457 *peoden prymfæst*. Both theses being accented, the word ending in *-lic* forms the first arsis; but the qualifying word with the prefix *un-* usually forms the 2nd arsis, and this latter kind of verse occurs only as **DA**.

(ii) With regard to the theses it may be said that while **DA** and **SA1b** may have either thesis, or both, accented, **SA1a** accents only the first thesis leaving mostly the vowel of the 2nd arsis short. So, in the only occurrence of the kind in **SP**, namely, **SA1a** Fap. 105 *cyninges peodom*, we should regard *-dom* as a mere suffix and as incapable of bearing the accent.

(2) (i) When an A-verse consists of a noun, or an adjective, or an adverb, and a verb, the verb should generally form the 2nd arsis ; the following are exceptions :

(a) The verb may be supported as the first arsis in **DA**, when it has the preterite form of the second class of weak verbs and is followed by a compound which, through sound similarity and sound variation, makes the verse smooth and pleasant to the ear,³¹ or when it is protected by an anacrusis and followed by a light adverb as the 2nd arsis.³²

(b) In **SA1b** emphasis on the verb makes it form the first arsis, and that only in seven cases in **SP**. But on no account must a verb form the first arsis in **SA1a**.

It will be noticed that, an infinitive or a past participle being juxtaposed with a help-verb, the infinitive or the participle must always, and without exception, form the first arsis and bear the alliteration.³³

(ii) Regarding the special character of the arses themselves, the following remarks may be made :

(a) In **DA** there should never be a weak particle, either a pronoun, or an adverb, or an adjective, or a preposition, juxtaposed with a verb. *Sylf* or *sylfa* is, of course, used as the first arsis in **DA**. A verb going before (only one in **DA**) as the first arsis, such a weak adverb as *togeanes* is supported as the second arsis.³²

(b) On the other hand, very often such weak particles as the following are used as the first arsis in **SA1a** : *niper*, *æfter*, *edre*, *eall*, *sylf*, etc.

(c) But **SA1b** allows itself the use of even such weak particles as the following as the first arsis : *gen*, *eac*, *ut*, *up*, *in*, *forð*, *ær*, *hider*, *niper*, *eall*, *æfre*, *ærest*, *syððan*, *miclum*, *edre*, *symle*, *ower*, and, what constitutes the chief distinction of **SA1b** from **SA1a**, even a possessive pronoun.

(iii) With regard to the theses, again, the following statements can be made :

(a) A monosyllabic first thesis is accented in a good number of **DA** and **SA1b** verses, but in **SA1a** this happens in only three verses. Of the dissyllabic first thesis the first syllable is accented only once in **DA**, but neither in **SA1b** nor in **SA1a**.

(b) The second thesis is not accented here except in **DA** Jul. 59 *grymetade gealgmod* and El. 493 *þingode þrothheard*.

(c) There are several **SA1b** verses which, with the second arsis syllable short, have the monosyllabic first thesis accented,³⁴ but two (Cr. II. 768, El. 578), with the second arsis syllable short, do not do so.

(iv) Regarding the anacrusis the following may be said :

(a) **SA1a** has never an anacrusis, and this appears to be the case with **SA1b** also with one exception in El. 1268 (*swa*).

(b) In **DA** this is allowed, and, in one case, it supports a verb as the first arsis.³⁵ The anacruses generally are in the shape of prefixes, the prep. *on*, 7, etc.

III. (1) (i) When a preposition stands between,

(a) the second arsis must invariably be formed of a subst., except it be an infin. (preceded by *to*), which also shares the character of a subst.³⁶

(b) Even weak elements, such as *sin*, *eft*, *forð*, *ænig*, *ealne*, *sylfe*, *æfre*, *awo*, *uppe*, etc., and verbs beside substs., and adjs., can stand as the first arsis in **DA** under the support of a following prep. Such a particle as *a*, *eall*, *oft*, stands as the first arsis when a dissyllabic preposition, first vowel long, follows.³⁷

(c) Substs., adjs., verbs and particles are used as the first arsis in **SA1b**. But the distinctive character of **SA1b** should be marked, first, in the use frequently of a pronominal particle like *þe*, *me*, etc., and such a word as *manigum* as the first arsis, and secondly, in the fact that, when a dissyllabic prep. follows, a verb must not form the first arsis.³⁸

(d) The first arsis in **SA1a** is supplied by either a subst. or an adj., but never by a verb or any of the particles noted above. Such verses are only seven in **SP**.³⁹

(ii) When the connecting link is 7 or any other conjunctive element,⁴⁰

(a) the arses in **DA** and **SA1b** are formed of two similar substs., adjs., or verbs,

(b) whereas the arses in **SA1a** must not be formed of verbs, but only of substs. or adjs.⁴¹

(2) With regard to the theses, these observations may be made :

(a) Neither **SA1a** nor **SA1b** has either of the theses accented when the arses are joined together by a prep. or conj.⁴²

(b) In **DA** when the connecting link is monosyllabic, either a prep. or 7, we have a good many verses in which the 2nd thesis is accented, and several in which the first only is accented, and there are two verses in which the connecting link is 7 and which have both the theses accented.⁴³

(c) The connecting link in a verse with the 2nd thesis accented may be such a dissyllabic prep. with both vowels short as *ofer*, but never a dissyllabic one with the first vowel long, and in fact neither arsis with the thesis accented is connected, in **SP**, with the other by means of a dissyllabic prep. first vowel long.⁴⁴

(d) When two adjectives stand connected by 7, of which one is prefixed with *un-* or suffixed with *-lic*, such a prefixed or suffixed adj. should stand as the 2nd arsis.⁴⁵ Comp. II. 1. i. c.

In **SA1a** a dissyllabic prep. never forms the connecting link between the arses, and the first thesis never goes beyond two syllables, while in **DA** and **SA1b** the first thesis may even be trisyllabic, but in not more than 4 or 5 instances in **SP**.⁴⁶

(3) Regarding the nature of the anacrusis, again, the following observations may be made :

(a) The anacrusis is, in most cases, supplied by the prefix of a verb, which then forms the first arsis. This takes place in **DA**, and not in **SA1b** (though in it the first arsis is also formed of a verb).

(b) **SA1a**, making no use of a verb as the first arsis, admits of no anacrusis.

(c) Anacrusis also occurs in the form of *swa* and *swylce* twice in **DA**, and in the form of *swa* once in **SA1b**, a subst. forming the first arsis.

(d) In **DA** an unprefixd verb is rarely used as the first arsis before a dissyllabic prep. first vowel long; but for this prefixed verb a dissyllabic one with the first vowel long may do as well, making the thesis trisyllabic.

IV. 1. The character of the arses ⁴⁷:

(a) **DA** and **SA2a** are essentially the same, the latter differs from the former in having no alliteration in the first arsis. Therefore, the latter has a very weak element as the first arsis, namely, a pronominal, adverbial or a conjunctive particle, or such as *furþum*, *siþþan*, *butan*, *oþþæt*, *næfre*, *hwonne*, *ealles*, or such a light verb as *hatan*, *gewitan*, *seon*, *utan*, *gangan*, or the like. When *gehywdest* is used as the first arsis in El. 786a, it is necessitated by the character of the preceding halfverse as supplying sound variation : *þa þu mihta god/ gehywdest þam eorle*, etc. **DA**, however, should have a weighty verb as the first arsis, the second being supplied by a subst. or a strong ⁴⁸ adj. or adv. There are 4 or 5 verses in which a subst. or adj. forms the first arsis and 2 in which *hwylc* and *hwæt* do, preceded by an anacrusis in the shape of a prep.

(b) But the difference between **DA** and **SA2a** consists mainly in the latter having verses, (i) the arses being joined by an auxiliary, (ii) the second arsis being a verb and the first a weak particle. **DA**, however, has a few, what may be called, "introductory verses" of this type. But there are in **DA** 3 verses in which a subst. forms the first arsis requiring a pause after it.

(c) In **SA1a** a verb must never form the first arsis; it forms the second arsis and the first is, then, supplied by a subst. or adj., and there is also a verse in which the second arsis qualifies the first as in **SA1b**.

(d) In **SA1b** the second arsis qualifies the first, and the first may be formed of a subst., adj., a verb, such a weak adj. as *min*, *an*, *sum*, etc. or such a weak adv. as *ær*, *eac*, *in*, *æfre*, *þanon*, etc. Here is a good number of verses in which the arses are joined together by an auxiliary, and also of verses in which both the arses are sometimes formed of verbs, that of the second belonging in that case to a subordinate clause. It is to be noticed that a subst., adj., or adv., being juxtaposed with a verb, or an infinitive with an auxiliary, the verb or the auxiliary should always form the second arsis here.⁴⁹

(e) There are some verses in **SA1b** with the vowel of the second arsis short which then is formed of *heonan* or *þanan*. *Fæder* is probably to be read in **SP** with the first vowel long⁵⁰: cp. Cr. II. 773a. The grammatical forms *ewic* and *usic* are justified metrically in **SP**⁵¹: cp. Jul. 668b.

2. The character of the theses:

(a) Both in **DA** and **SA2a**, sometimes a prep. stands before the word forming the second arsis, and then a single monosyllabic particle cannot stand in **SA2a** before the prep. unsupported by an anacrusis, but it may be either a dissyllabic adv. or two monosyllabic particles, of which the second may be a verb like *wearð*, etc., the thesis becoming dissyllabic. A verb may precede a single, or even two, pronominal or adv. particles, and except in the case of such light ones as *wæs*, *heht*, *utan*, etc. the verb must be either prefixed or dissyllabic with the first vowel long, and in the case of **DA** this unexceptionally holds. In **SA2a**, and not in **DA**, a dissyllabic prep. sometimes stands before the second arsis, and is preceded by either a verb of the above description or two pronominal monosyllabic particles or adverbial ones.

(b) A qualifying particle before the second arsis should be preceded (in **SA2a**) by at least one unimportant particle, and generally by two, of which the second may also be a monosyllabic prep. or an auxiliary verb. When a verb stands first, it should be of the character noted above. There are two exceptions,

however, in **DA**, probably to be explained away by emphasis.⁵² When the qualifying particle is dissyllabic, generally, *usic*, *pære*, *þissum*, two particles pronominal or otherwise should go before. A monosyllabic qualifying particle is also sometimes preceded by a dissyllabic conj., adv., or a verb in **SA2a**. So, in **SP** *þonne* is to be read as *þon*: El. 1314.¹⁸

(c) In **SA1b** also some verses have the first thesis of the above description. But here, and also in one **SA1a** verse, the second arsis qualifying the first, the former preceded by a qualifying particle may be juxtaposed with the latter with no other connecting link. In some verses, however, *ne* forms the qualifying particle to a verb forming the second arsis, and in others a conj. and a pronominal particle generally.⁵³

(d) In some cases, however, both in **SA2a** and **SA1b**, but neither in **DA** nor in **SA1a** a monosyllabic auxiliary with a prep. or a prefix, or a dissyllabic auxiliary, may compose the first thesis, and in **SA2a** it even becomes trisyllabic with the addition of a pronominal particle.

SA2a sometimes accents the final thesis, and **SA1a** only the first if at all, whereas **DA** and **SA1b** sometimes accent the first thesis, and sometimes the second.

(e) In **DA** there are some verses in which the second arsis (a subst. or adj.) with its qualifying particle (cp. IV. 1. *a*. and IV. 2. *b*.) dispenses with the connecting link joining it to a subst., adv. or verb forming the first arsis.⁵⁴

3. The anacruses:

(a) **SA1a** has no anacrusis. **SA1b** has one in *to* in one case only: El. 495.

(b) If in **SA2a** either a monosyllabic or a dissyllabic pronominal, adverbial or qualifying particle, standing immediately before the second arsis, forms the first, it should be preceded by an anacrusis in the shape of 7 or a prep.

(c) In **SA2a** a monosyllabic pronominal or adverbial particle, followed by a prep. preceding the second arsis, should have an anacrusis in the shape of 7.

(d) A dissyllabic pronominal or adverbial particle, standing before a dissyllabic qualifying particle, should be preceded by an anacrusis in the shape of 7.

(e) A monosyllabic verb before a pronominal or adv. particle should be preceded by an anacrusis in the shape of a prefix : cp. IV. 2. a. b.

(f) A subst. forming the second arsis in **DA**, a pronoun as the first arsis requires an anacrusis in the shape of a preposition.

A-VERSES,

From the unsigned poems, which do not conform to the rules laid down above :

CRIST I

DA : 185 *wrapum towipere*. II.1.i.b. 358 *heahgæst hleoƿæst*. 10 *soðƿæst sigorbeorht*. II.1.i.c. 394 *weorðian waldend*. II.2.i.a. 294 *siþþan sende*. II.2.ii.a ; cp. IV.3.b. 291 *ænig oþer*. II.1.i.b. cp. Cr. I. 311 *þæt ænig elda*. 197 *soð ic secge*. IV.1.b. 306 *wlat þa swa wisƿæst*. IV.3.e. 153 *eal æt þe anum*. 366. 329 *ænne on þas eorðan*. 436 *efne in þam eðle*. 224 *þæt wæs þara þinga*, IV.1.a.

SA1a : 355 *þa þu ærest wære*. 324 *þæt nænig oþer*. II.2. iv.a. 342 *geþinga us nu*. II.2.i.b. 319 *god sylf wile*. II.1.ii.⁵⁵

SA2a : 423 *þurh geryne*.⁵⁶ 267 *mote arisan*. 294 *siþþan sende*.⁵⁷ IV.3.b. 330 7 *efne swa þec gemette*. 256 *hafað se awyrgda*. IV.2.a.b.3.

SA1b : 379 *heofoncund þrynes*.⁵⁸ 43 *wearð inlihted*. 253 *hat ontynnan*. 246 *moton cunnan*. II.2.i.b. 137 *sægdon toweard*. II.2.iii.b. 22 *þas word sprecað*.⁵⁹ 439 *wunað butan ende*. III. 1.i.c. 257 *dryhten þin eowde*. 65 *cwædon þe to frofre*. 318 *giet sume siþe*. 91 *somod his dohtor*. 86 *swa eft ripað*. 3 *wel þe gerised*. 339 *siþþan we moton*. IV.1.d.2.b.c. 336 *Gabriel brohte*. XV1.3.a.

CRIST III

DA occurs to the extent of 21%, **SA1a** of 10%, **SA1b** of 17%, while **SA2a** to that of 10% approximately. The most glaring discrepancy lies in the percentage of **SA1b** here, which in **SP** comes up to 41%.

DA: 944 *þrymfæst þeoden*. 1080 *wuldorlean weorca*. 1566 *facentacen feores*.⁶⁰ II. I. i. c. Cp. 1537 *deaðsele deofles*. 877 *mægenfolc micel*. 971 *grimme togædre*. 1111 *þa hwitan honda*. 1050 *ne sindon him dæda dyrne*. II. 1. i. b. 951 *blawað brecende*. 1275 *dreogað fordone*. II. 2. i. a. 1057 *ealle ætyweð*. 1370 *æne geæfnan*. 1538 *siþþan gesecað*. II. 2. ii. a. 1484 *unsyfre bismite*. II. 2. iv. b. 1429 *næs me for mode*. III. 3. a. c. 1041 *moncyn þurh meotud*. II. 2. iii. c. 1554 *earm þe eadig*. III. 1. ii. 1183 *call fore þam anum*. IV. 1. a. 1511 *sarge ge ne sohton*. 1179 *hu fela þa onfundon*. IV. 1. b. 1238 *an is ærest*. 1248 *þonne bið þridde*. 1285 *þonne bið þæt þridde*. 1243 *oþer is to eacan*. 1177 *sæp wearð to swate*. IV. 2. d. 1615 *feondum in forwyrð* 1536 *wege to forwyrde*.⁶¹

SA1a: 880 *þam ytemestum*. 1108 7 *eac þa ealdan wunde*.⁶² 1479 *þæs lifes ic manige*. III. 3. b. IV. 3. a. 1552 *lifes wisdom*. 1055 *monna gehygda*. II. 1. ii. 926 *ealra gesceafta*. II. 1. i. b. 1301 *firenweorc berað*. 1033 *edgeong wesan*. 1283 *scandum þurhwaden*. II. 2. iii. a. c. 1114 *ut bicwoman*. 1505 *in gebugan*. II. 2. ii. b. c. 1661 *halgum on gemonge*. 968 *eorþan mid hire burgum*. III. 2. e. IV. 1. a. So, 1171 *monge nales fea*. 1269 *an is þara*.⁶³

SA1b: 1411 *micle stunde*. II. 1. i. b.⁶⁴ 1276 *firenbealu laðlic*. 1430 *arleas licsar*. II. 1. i. c. 990 *mæge aþencan*. II. 2. i. b. 1291 *fremedon unryht*. 1122 *spræcon him edwit*. 1249 *gesihð þæt fordone*. II. 2. iii. b. IV. 1. d. 3. a. 967 *sæs mid hyra fiscum*. 1475 *owiht bi þam bitran*. 1491 *on beom gefæstnad*. 1080 *wel is þam þe motun*. 1599 *frecne me þinceð*. 1503 *earge ge þæt læstun*. IV. 1. d. 2. c.

SA2a : 887 *weccað of deaðe*. 1027 *cuman to gemote*. 1116 *eall þis magon him sylfe*. 990 *þonne hit ænig on mode*. 1366 *ne þurfon hi þonne⁶⁵ to meotude*. 1463 7 *þe mine deaðe*. 1318 *mid hu micle elne*. 1016 *forþon nis ænig wundor*. 1302 *wære him þonne⁶⁵ betre*. 1363 *onginneð þonne⁶⁵ to þam yflum*. 1132 *þa hyra scyppend*. 1165 *hwa hine gesette*. IV. 1. a. 2. a. b.⁶⁶ 1415 *ða mec ongon hreowan*. 1328 *nu we sceolon georne*. 1550 *þæt we magon eahtan*. 1495. 1389 *þæt þu mostes wealdan*. IV. 2. a. b. d.⁶⁷ 1025 *hateð arisan*. IV. 2. b. 3. b.

ANDREAS

DA occurs to the extent of 25%, **SA1a** 7%, **SA2a** 12% and **SA1b** 43% approximately. It is apparent therefore that the percentage of A-verses in *Andreas* almost exactly coincides with that of those in **SP**.

DA : 473 *rowend rofran*. 743 *witig werede*. 1031 *hælend helpe*. 1055 *cempan coste*. 994 *seofone ætsomne⁶⁸* II. 1. i. a. b. 121 *staþolfæst styrend*. 1336. 209 *breogostel breme*. 1406 *seonodolg swatge*. 1632 *mundbyrd meotudes*. 1588 *eorðsceaft egeslic*. 1405 *blodhus banfag*. II. 1. i. c. Cp. 724 *meotudes mundbyrd*. 1036 *swylce sefontig*. II. 1. i. b. IV. 3. b. 1. a. 490 *syxtyne siðum*. (It seems that the original form of the first word may have been *syxtyn* with no accent upon *-tyn*, the ending *-e* having been an addition of the scribe.) 55 *wyrðode wordum*. 1268. 1103 *teledon betwinum*. II. 2. i. a. 93 *wrætlic under wolcnum*. III. 2. c. 412 *hlaforde æt hilde*. *Hlaforde* should evidently be monosyllabic here; having apparently passed through the transitional form *hlavord* it had come to be pronounced as *hlaurd* which is the direct ancestor, one generation removed, of the modern 'lord.' Comp. 1426 *eaveþum gelyfdon*. Here evidently *f* was changed into the *v* sound, the confusion of which with *u* is not infrequent. 918 *feoll þa to foldan*. IV. 2. a. 3. e. 1016 *cyston hie 7 clypton*. 215. III. 1. ii. a.⁶⁹ 1009 *geseh þa under swegle*. IV. 2. a.⁷⁰ 1672 *wuna in þære winburig*; cp. El. 716a. 15 *ut on þæt iglond*. 1014

*bam. þam gebroþrum. 1027. 1051. 401 edre him þa eorlas. 382 him þa se halga. 1164 ne hele se þe hæbbe. IV. 1.a.b. 2. e. 3. f. 419 rece þa gerynu. IV. 3. e. 455 siþþan we gesegon. 881. These two should rather form SA2a, and 967 rod wæs aræred SA1b than DA. IV. 1. a. b. 2. b. d. These verses make it clear that the presence or absence of alliteration in an arsis makes no difference in the constitution of verses in *Andreas*.*

SA1a: 1163 *fregen þa gelome. II. 2. i. b. III. 1. i. d. IV. 1. c. 1628 leoðolic 7 gæstlic. III. 2. a. 1040 anes wana þe fiftig*: Krapp's reading who follows Cosijn. But the verse is apparently corrupt.

SA2a: 120 *eðelrice. IV. 1. a*; so, 355 *forgife þe dryhten. 1080 sægdon þam folce. 1229 heton þa lædan. 831 leton þone halgan IV. 2. a.b. 1. a. 1026 æfter þissum wordum IV. 2. a. 945 7 eal þæt manncynn. 1556 7 us þone halgan. IV. 1. a. b. 986 swa him nænig gumena. 459 þæt næfre forlæteð. 157 swa hie symble ymb þritig. 1563 is hit mycle selre. IV. 2. b. 603 nu let þu me secgan. IV. 3. e. 2. a.*

SA1b: 720 *syndon nemned. 733 þy sceolon gelyfan. II. 2.b. 719 Cherubim et Seraphim. 1516 Josua 7 Tobias. 688 Maria 7 Joseph. Cp. Chapt. III. 295 siþþan ge eowre. 1241 hæfde him on innan. These should rather form SA2a than SA1b. IV. 2. a. b. 475 anre nu gena. 422 mycel is nu gena. 1435 soð þæt gecyðeð. 669. Cp. Cr. II. SA1a 715. IV. 1. d. 360 æfre ic ne hyrde IV. 2. c. 1058 inn on ceastre; cp. El. SA1b 845 in on þa ceastre. 1212 cyð þe sylfne, where the verb forming the first arsis is not qualified by the expression forming the second. IV. 1. d. 762 swigodon ealle; cp. Fap. 2 SA1b samnade wide.*

But it must be said that many verses in *Andreas* are modelled closely on the principles of **SP** as the following will show: **SA1b**: 1039. 1481. 420. 1081. 932 *wast nu þe gearwor. 1542. 1649. 1565 ofost is selost.*⁷¹ 1010. 36. 1529. 1041. 1581. 1016. 393. 320. 1112. 1013. 239 *beorn wæs on hyhte.*⁷² 637. 874. 1573. 1479 *lof þæs þe worhte. 1355. 924. 224. 479. 557. 898 feor ne wære. 1159. 1533. 16. 377. 154. 1082. 1454 an ne forlete. IV. 1. d. 2.*

c. d. Besides, *Andreas* fairly conforms to the principles noted in II. 1. i. b. **SA1a** 980 *fira gehwylcum*. Other similarities to **SP** can be noticed on close observation.

PHŒNIX

DA occurs to the extent of 33%, **SA1a** 8%, **SA2a** 6% and **SA1b** 42% approximately. Here it will be observed that **DA** and **SA2a** differ greatly from those in **SP**.

DA : 44 *æghwæs onsund*. 312 *æghwæs ænlic*. 581 *ealles edgiong*. 323 *mongum monna*. 438 *yl dran usse*. 625 *micel unn æte* II. 1. i. b. c. 404 *bregdon forbodene*. 181 *wunað ungewyrdded*. II. 2. i. a. Cp. 571 *gieddade gleawmod*. On words prefixed with *un-* see II. 1. i. c. 88 *deormod drohtað*. 574 *tirfæst tacen*. 34 *wuduholt wynlic*. II. 1. i. c. cp. **SA1b** 33 *sunbearo lixeð*. 213 *willsele styrmeð*. 354 *eft to earde*. 373 *eft of ascan*. 379 *eft þæt ilce*. IV. 1. i. c. The *Phœnix* poet is too much addicted to the use of *eft*; cp. **SA1b**. 275 *eft to secan*. 264 *eft geseceð*. 251. 231. 224. 241. 351. 272. 423. 648. 264. 256. So, the use of *eal* : **SA1b** 279 *eal bið geedniwad*; cp. 241a *eal edniwe*.⁷³ 140 *singeð swa 7 swinsað*. III. II.⁷⁴ 7 *wlitig is se wong eall*. 9 *ænlic is þæt iglond*. 33 *smylte is se sigewong*. 319 *ece is se æþeling*. IV. 2.a. b. 622 *sibb si þe soð god*;⁷⁵ 47 *bideð swa geblowen*.⁷⁶ IV. 2. b 120 *sona swa seo sunne*. 111 *siþþan hine sylfne*. IV. 1.a. 2.a.b.

SA1a : 299 *niopoweard 7 ufeweard*. II. 1. ii. 216 *bæl bið onæted*. This should make an **SA1b** verse. IV. 2. d.

SA2a : 324 *þonne somnað* IV. 3.b. cp. 156 7 *þonne geseceð*. 443 *wæron hwæpre monge*. 31 *þonne ænig þara beorga*; cp. 138 *ne ænig* (read 'nænig') *þara dreama*. IV. 2. b.

SA1b : 505 *lig eal þigeð*; cp. **DA** 7. The syllable bearing the secondary accent is not formed of *eal* in **SP**.⁷⁷ 127 *wundorlicor*. 359. I. . . .

Phœnix lacks in the **SP** characteristic of a qualifying expression like *minum*, *þinum*, etc., forming the second arsis of **SA1a** or **SA1b** excepting, of course, in **SA1a** 509 *ældum*

þisses,⁷⁸ **SA1b** 170 *hæleða monegum*. Cp. **DA** 438 II. 1. i.b. The following which conform to the **SP** usage should be noticed: 151 *þisses lifes*. 176. 177. 628. 242 *sumes onlice*; cp. El. 1306a.; *onlice* is never used in **SP**. 21 *beorgas þær ne muntas*. Cp. **DA** 140; III. 1.ii.a. 297 *sindon þa fiðru*. IV. 1.d.2.c.

GUTHLAC B

DA appears to the extent of 27%, **SA1a** 10%, **SA2a** 3%, and **SA1b** 34% approximately. Here **SA2a** and **SA1b** show a great difference from those in **SP**.

DA: 798 *Adam ærest*. 827 *eaferum æfter*. 1137 *leof mon leofum*. II. 1.i.b.c. The Cynewulfian virtue of sound similarity is present in 1137, but the combination *leof mon* speaks against Cy. So, the following verses have in them the ring and melody of Cy's verses: 872 *hludne herecirm*. 1044. 1319. 1320. 1192 *meþelcwide mægges*. 926 *heard 7 hygerof*. 1035 *gleawmod gode leof*. 1297 *heofonlic hleoðor*. **SA1b** 1264 *heofonlic condel*. 1284 *heofonlic leoma*. II. 1. i.c. So also **DA** 925. 1331. 1075. 966. 842 *byrlade bryd geong*. II. 2. i.c. iii.a.b. 853 *meaht 7 mundbyrd* 1104. 1105. III. 2.b. 939 *symle forswiðde*. 1211 *æfre geæfnan*. II. 2.ii.a.b. 825 *Adame 7 Evan*; cp. Chapt. III. The following verses should have occurred rather as **SA2a** than as **DA**: 1225 *þæt me ne meahte*. 946 *efne þæs ilcan*. 956 *ærest þære idese*. 888 *hwilum him to honda*. 1212 *symle me onsende*. IV. 1.a.b.2. b. *Gu. B* differs from **SP** in the remarkable paucity in it of those **DA** verses (only 2) of the IV division in which the second arsis is preceded by a pronoun, or an adv. or a qualifying particle: 1274. 988 *gemette þus meðne*. IV. 2.b.⁷⁹

SA1a: 800 *willan onsyn*. II. ii. 1265 *from æfenglome*. I.II. 2. iv.a. III. 3.a. IV. 3.a. 1100 *wera ofer eorðan*. III. 2.e. 1322 *ellen bið selast*. 1028 *habban ne meahte* IV. 2. d.c. In **SP** these two verses should rather form **SA1b** than **SA1a**.

SA2a: 808 *ac æfter fyrste*. IV. 2.a. We have seen above how some verses, which should have formed **SA2a**, have been made into **DA**; cp. the average percentage given above.

SA1b : 796 *onstæl wynlic*. II. 1.i.c. 1239 *tydrað þis banfæt*. 1299 *beofode þæt ealond*. IV. 1.d. But the following may be said to be essentially Cynewulflike : 1244. 1289. 1019. 926. 953. 797. 1240. 1145. 1258. 1127. 1030. 996.

GUTHLAC A

DA occurs to the extent of 34%, **SA1a** 5%, **SA2a** 17%, and **SA1b** 38% approximately. This shows the difference between *Gu. A* and **SP**.

DA : 573 *æghwær calles*. 622 *mine myrðran*. 579 *englum ærest*. 534 *ingong ærest*. II. 1. i.b. 544 *hweorfan gehyned*. 750 *þoncade þeodne*. 772 *weorþiað waldend*. II. 2. i.a. 127 *wundor (hine) weorþiað*.⁸⁰ The *i* in the verb should not be pronounced. 602 *gæstlicne goddream*. This is quite unlike anything in **SP**; so also **SA1b** 148 *mid gæstlicum wæpnum*; *mid* is here unwarranted as anacrusis—it might have been an insertion of 'the scribe. **DA** 109 *lufade hine 7 lærde*. 259 *tredað þec 7 tergað*. 635 *wendun ge 7 woldun*. III. ii.a. 370 *ne won he æfter worulde*. IV. 2.a. 258 *beoð þa gebolgne*. 719 *hæfde se heorde*. 735 *wile se waldend*. These should rather form **SA2a** than **DA**. 447. IV. 2. a.b.⁸¹ 783 *him þæt ne hreoweð*. 383 *hy hine þa hofon*. IV. 1.b.⁸² 519 *þrea wæron þearle*. 652 *deað sceolon dreogan*. 85 *tid wæs toweard*. 141 *god wæs Guðlac*. 263. 466. IV. 2.d. 229 *æt Gode gegyrnan*. II. 2. IV.

SA1a : 188 *bad bisæce*. II. 2. i.b.

SA2a : 324 *woldun, þæt him to mode*. 684 *geseah þæt ge on eorðan*. 163. 38 *witon þæt se eðel*. 177. A verse in which a verb is followed by an obj. clause occurs rarely as **SA2a** in **SP**. IV. 1.d. 13 *eal anemdon*. IV. 3.b.

SA1b : 575 *wesæ underþyded*. II. 2.i.b. 636 *sceoldan gelice*. This latter may possibly be looked upon as similar to the former. 547 *in orwennysse*. 444 *on sefan gehygdum*. 42 *bimutad weorþað*. II.2.iv.a. 315 *a in his mode*.⁸³

THE DREAM OF THE ROOD

DA appears to the extent of 19%, **SA1a** 6%, **SA2a** 15%, and **SA1b** 29% approximately. These figures do not at all tally with those in **SP**.

DA: 128 *ana oftor*. 86 *æghwylcum anra*. II.1.i.b. 149 *mid bledum 7mid blisse*. III. 1.ii.a. 11 *ac hine þær beheoldon*. IV.1.a. 101 *deað he þær byrigde*. IV. 1.b. 150 *se sunu wæs sigorfæst*⁸⁴. 13 *syllic wæs se sigebeam*. 44 *rod wæs ic aræred*. IV. 2.d.

It should be seen how the following verses exercised a peculiar fascination on the poet: 135 *wuniað on wuldre*. 143. 155. 85 *hlifige under heofonum*. 134.⁸⁵

SA1a: 84 *prowade hwile*. II. 2.i.b.

SA2a: 57 *hwæpre þær fuse*. 112 *frined he for þære mænige*. IV. 1.a. So, 4 *puhte me þæt ic gesawe*.

SA1b: 143 *well mid þam halgum*. IV. 1.d. Cp. 78 *hæleð min se leofa*. 95. 56. 148. 45 *hyldan me ne dorste*. IV. 2.c. 92 *Marian sylfe*. XVI. 3.a.

THE RIDDLES

DA: 23, 8 *streamas stronge*. 40, 4 *maran micle*. 85, 3 *sið ætsomne*. 26, 10 *mines gemotes*. 20, 9 *swylcra siðfæt*. 24, 11 *ænigum eape*. 95, 8 *midwist mine*. II.1.i.a.b. 34, 3 *hlinsade hlude*. 4, 39 *slupan tosomne*. 87, 7 *wancode willum*. 54, 4 *feddan fægre*. 4, 57 *farende flan*. II.2.i.a; cp. 27, 11. 28, 3 *of denum 7 of dunnum*. 41, 100. III.1.ii. 51, 8 *fedað hine fægre*. 21, 34. 21, 33. 73, 5 *onwendan mine wisan*. IV.2.b.⁸⁶ So, also 55, 6 *worhte his willan*. 22, 6 *sawed on swæð min*. III.2.b.⁸⁷ 51, 4 *feond his feonde*. 81, 9 *hrægl se hearda*. 38, 6. 91, 9. 88, 15 *hyrstum þy hyrra*. 27, 20, 21. 57, 5 *weo þære wihte*. 55, 10. 14, 6. 17, 2 *samod wiþ þam sæce*. IV.1.a.2.a.b. 84, 6 *neol is nearograp*. 84, 23 *mægen bið gemiclad*. 24. 69, 3. 34, 1 *wiht cwom æfter wæge*. 41, 38 *hyrra ic eom heofone*. 3, 11 *losian ær mec læte*. 27, 5. 35, 3. 36, 5, 9. IV. 2.d.1.a.b. 47, 1 *wer sæt æt wine*. IV.1.2. 41, 40 *eac ic under*

eorðan. 77,6 siþþan he me of sidan. 41,42 ic eom mycle yldra.
IV.1.a.2.a.b.

SA1a : 7,8 feorran swiðe. II.1.i.a.b. 4,2 sendeð þonne.⁸⁸ 4,54
swylteð hwæpre. 8,7 swogað hlude. 55,2 standan in winsele. 27,3.
52,5. 74,4. 87,6. II.2 b. III.1.i.d.2.a. 41,54 heardra ic eom 7
caldra. 41,92 mara ic eom 7 strengra. 41,105. III.2. 9,4 healde
mine wisan. 88,26 ne wat hwær min broþor. IV.1.c. 1,5 fæst is
þæt iglond. IV.2.d. So, 88,14⁸⁹ eard wæs þy weorðra. 41,1 ece is
se scyppend. 41,78 flinte ic eom heardra. 41,76. 67,2 læsse þonne
hondwyrn. IV.2.d. 86,1 wiht cwom gangan. 55,1 hyse cwom
gangan. 51,1. 84,39 oft utan beweorpeð. 30,12 dust stonc to
heofonum. IV.1.2. 8,1 hrægl min swigað.

SA2a : 41,24 þonne⁸⁸ ricels. 57,12 þara flana.⁹⁰ 4,60 þonne
gewite.⁸⁸ 41,75 oþpe unlytel. IV. 3.b. 6,3 ecgum werig.⁹¹ 39,6 seo
wiht gif hio gedygeð. IV.1.a.b. 1,18 þæt mon eaðe tosliteð. 4,55
on geryhtu.

SA1b : 54,3 wæter hine 7 eorpe. 54,11 hræd wæs 7 unlæt.
22,5 wegeð mec 7 pyð. III.1.ii.2.a. 45,3 stede hafað godne. 56,11.
87,1. 72,12 beag hæfde on healse. IV.2.a.b.c.d.

CHAPTER II

B-VERSES

The Signed Poems

DA occurs to the extent of 6%, **SA1a** of 12%, and **SA1b** of 28% approximately.

I. A word may go to the formation of both the arses in the verse. It may be either (a) a compound, or (b) a Proper name, or (c) a word prefixed or suffixed :

(a) a compound :

DA : Monosyllabic first thesis : a prep. : El. 381 *purh modgemynd*. 903. 1070.

Dissyllabic first thesis : a dissyllabic prep. or adv. or a monosyllabic adv. particle followed by the verb *wesan* : Fap. 21 *syððan hildeheard*. El. 839 *pa wæs modgemynd*. 763 *under heolsterhofu*.

SA1a : Monosyllabic first thesis : a prep. or 7 : Jul. 52 *purh deofolgield*. 148. 326. 428. 637. Cr. II. 452 *in middangeard*. 787. 698 *ofer middangeard*. El. 239. 434. 917. 6 *in middangeard*. 16. 1176. 535 7 *modgeþanc*. 1051. 1300. 155. 832. Fap. 74. 80.

Dissyllabic first thesis : (i) a pronominal or adv. particle followed by a prep. or the verb *wesan* : Jul. 140 *pa wæs ellenwod*. 190. Cr. II. 840 *þonne¹ from frumgesceape*. 450. A verb before an adverbial particle should be dissyllabic first vowel long,² so a trisyllabic first thesis in El. 237 *leton pa ofer fifelweg*.³

(ii) A pronoun or adv. particle preceded by a lighter particle : Jul. 399 *þæt ic ingehygd*. Cr. II. 784 *swa we widefeorh*.

(iii) A qualifying particle preceded by a lighter one : Cr. II. 754 *þæt þæt hælobearn*. El. 1302 *of þam morþorhofe*. 654 7 *pa*

wintergerim. An adv. of some importance before a pronoun preceding a qualifying particle should be preceded by a lighter one : Fap. 47 *forþon he þa hæþengiold*.

(iv) A dissyllabic prep. or adv. : Jul. 199 *æfter leahtorcwidum*. 395. El. 485 *under þeostorcofan*. Fap. 54 *syððan collenferhð*.

SA1b : Monosyllabic first thesis : a prep. or 7, or an adv. or a verbal or qualifying particle : Cr. II. 644 *geond middangeard*. El. 1054 *on sacerdhad*. 774. 106 7 *wæpenpræce*. 560. Fap. 7 *ofer middangeard*. Cr. II 674 *þonne¹ gargetrum*. El. 1252 *hæfd⁴ ingemynd*. Jul. 25 *hæfd⁴ ealdordom*. El. 956 *þone⁵ hellsceaðan*.

Dissyllabic first thesis :

(i) a pronoun or adv. particle with a prep. or *wesan* or any other auxiliary following : Jul. 3 *se geond middangeard*. Cr. II. 667 *þam bið snyltrucreft*. El. 755. Fap. 11 *sume⁵ on Romebyrig*.

(ii) a pronoun or adv. particle preceded by another one, or a dissyllabic adv. : Jul. 22 *oft he hæðengiold*. 467 *þy ic wideferg*. 610 *þæt hyre⁶ endestæf*. 238 *symle heo wuldorcýning*. Sometimes two particles used as rel. pron. may serve as the first thesis : El. 327 *þa þe fyrngemynd*. 373. 380. 1161 *þone þe rædgeþeah*.

(iii) a qualifying particle preceded by another stressed one : Cr. II. 586 *hu þæt hælobearn*. El. 1152 *wæs se witedom*. Second thesis accented : El. 1211 *wæs se bisceophad*.

(iv) two emphasised particles making up a conjunctive element : Jul. 42 *þeah þe feohgestreon*.

Trisyllabic first thesis : Jul. 461 *þurh þinne hleoþorcwide*. Fap. 14 *is se apostolhad*. Dissyllabic second thesis : Jul. 36 *þonne¹ eal þæt maþpumgesteald*.

(b) A Proper noun :

DA : nil.

SA1a : El. 136 *ymb Danubic*.

Dissyllabic first thesis : Fap. 30 *he in Effessia*.

SA1b : Cr. II. 456 *to Bethania*. Fap. 40 in *Gearapolim*. 16 in *Achagia*. El. 37 *on Danubie*. 231. Dissyllabic first thesis : rel. pron. : El. 754 *þe man Seraphin*. 912 *se þe⁴ in Nazareð*.

(c) a word prefixed or suffixed :

DA : nil.

SA1a : Cr. II. 466 *þæs ymb feowertig*.

SA1b : nil.

II. The two arses supplied by two words :

(a) one in genitive and the other the noun or pronoun it governs : **DA** : Monosyllabic first thesis made up of a prep. and sometimes of a qualifying particle : Jul. 413 *in synna seað*. 471. 680. 215 *of gromra gripe*. 311. 316. 349. 379. 391. 474. 657. Cr. II. 580 *in dreama dream*. 788. 593 *swa þrymmes præce*. 649. 710. El. 84 *on wuldres weard*. 616. 626. 1089 *on wuldres wyn⁶*. 1286. 185 *wiþ þeoda præce*. 199. 1057. 1156. 1301. Jul. 375 *fore leahtra lufan*. El. 222 *hiere⁵ sylfre suna*. 1199. Dissyllabic second thesis : Jul. 556 *on wita forwyrd⁷*. El. 764. 548 *on healfa gehwær*. Cr. II. 545 *on heofona gehyld*. 518 *ofer heofona gehlidu*.

Dissyllabic first thesis formed of

(i) a verbal particle preceded by a pronominal or adverbial one : Cr. II. 527 *þa wæs wuldres weard*. Dissyllabic second thesis : El. 114 *þær wæs borda gebræc*.

(ii) a pronominal or adverbial particle preceded by a lighter one : Jul. 722 *þæt me heofona helm*. El. 153 *heht þa wigena weard*. A single verb may go to the formation of the entire thesis : Jul. 641 *gemunað wigena wyn*. Trisyllabic first thesis : El. 148 *gewat þa heriga helm*. 783 *swa ic þe weoroda wyn⁶*. Dissyllabic second thesis : El. 68 *þæs þe hie feonda gefær*.

(iii) A qualifying particle preceded by a lighter one or a preposition or 7 : Jul. 588 *purh þæs fires fnæst*. 608 *7þæs mægdnes mod*. Cr. II. 581. 592 *swa þæt leohte leoht*. El. 86.

39. Cr. II. 639 *wæs þæs fugles flyht*. El. 684 *ne þæs wanges wiht*. Dissyllabic second thesis : Cr. II. 665 *on his modes gemynd*. Trisyllabic first thesis : Cr. II. 768 *þy læs se attres ord*.

The qualifying particle may be dissyllabic : Jul. 79 *þære fæmnan fæder*.⁹ 289 *ealra cyninga cyning*. Cr. II. 726. El. 483. 486. 768. Dissyllabic second thesis : Fap. 89 *þysses giedd's. begang*. 108. Trisyllabic first thesis : Jul. 67 *wiþ þære fæmnan fæder*.

(iv) A dissyllabic prep. or adv. : Cr. II. 646 *hwilum engla eard*. El. 794 *under radores ryne*.

SA1a : Monosyllabic first thesis is made up of a monosyllabic prep., 7, and sometimes, of a pronominal or adverbial particle : Jul. 478 *þurh ædra wylm*. 623. 545 *in feonda byrig*. 125. 659. Cr. II. 488 *þurh meahtha sped*. 657. 725. 569 *of feonda byrig*. Fap. 29. 39. 56. 72. El. 262 *on Creca land*. 998. 206. 855. 336. 756 7 *lifes treo*. 1118. 1310. 197 7 *hihta (?) nihst*.¹⁰ 985. 721.¹¹ 250. 227. Jul. 98 *ofer*⁵ *witena dom*. 31. El. 1200. Cr. II. 833 *þonne*¹ *mæгна cyning*. El. 345 *ic frymþa god*.

Dissyllabic second thesis : Jul. 420 *on clænra gemang*. El. 96 120. 1059. 972 *in ceastra gehwær*.¹² El. 1134 *ofer wira gespon*.

First thesis made up of more than one syllable is constituted thus : (i) A pronominal or adverbial particle followed by a verbal one : Jul. 261 *ic eom engel godes*.¹³ El. 212.

(ii) A pronominal or adverbial particle preceded by a lighter one : *þær, þæt*, etc. : Cr. II. 462 *þær him tacna fela*. 849. Fap. 10. El. 838. 1073 *þu me eorla hleo*. Dissyllabic second thesis : El. 358 *þe man daga gehwam*. 409 *þæt me þinga gehwylc*. 569.

Trisyllabic first thesis : Jul. 272 *nu ic þec beorna hleo*. El. 970 *þara þe dryhtnes æ*. 198 *ongan þa dryhtnes æ*. Dissyllabic second thesis : Cr. II. 816 *forþon ic leofra gehwone*.

(iii) A qualifying particle preceded mostly by a light particle, such as 7, or a prep. : Jul. 644 7 *eal engla cynn*. Cr. II.

495 *purh þæs temples hrof*. 553 *in þæs þeodnes burg*.¹⁴ 685 *purh his anes cræft*. El. 193. 664. 60. The qualifying particle may be dissyllabic: El. 446 *ealre sybbe bearn*. 771. Dissyllabic second thesis: El. 645 *alra tacna gehwylc*.

Trisyllabic first thesis: Jul. 163 *on þære fæmnan wlite*.

(iv) A dissyllabic verb, or a conj., or a prep.: Cr. II. 631 *wolde weoroda god*. El. 230 *syððan wæges helm*. Cr. II. 606 *under swegles hleo*. El. 507.

SA1b: The monosyllabic first thesis is generally formed of a prep. or 7, and it is also made up of an emphasised adv., conj., a qualifying particle, or a verb: Jul. 411 *from Cristes æ*. 665. 139. 180 7 *wuldres god*. 641. Cr. II. 562 *in helle grund*. 604 7 *æhta sped*. El. 115 7 *herga gring*. 352. 775. 943. 1105. 1171. 1241. 1304. 699. 564 *for sawla lufan*. 592. Dissyllabic second thesis: 112 7 *holma bigong*. 159. Cr. II. 490 *on stowa gehwær*.¹⁵ El. 108 *on feonda gemang*. 114 7 *beorna geþræc*. 118. 1182 7 *sybbe gehwær*. Cr. II. 653 *ofer heofona þrym*. 657. 862. El. 89. 847 *for Elenan cneo*. Cr. II. 593 *swa þystra wræce*. El. 972 *þæt Cristes rod*. 1227 *ær sumeres cyme*. Cr. II. 457 *his þegna gedryht*. 673 *sumum wiges sped*. 625 *þonan wites fyr*. Fap. 31 *þonan lifes weg*. 61. Cr. II. 845 *þonne¹ herga fruma*. El. 32 *swylce⁴ Huna cyning*. 49. 298 *þe eow eage⁴ na leoht*. Jul. 244 *hæfde⁴ engles hiw*. 593. 510 *næs ænig þara*.¹⁶ 518. El. 1089 *bide wigena þrym*. Cr. II. 821 *scyle gumena gehwylc*. Dissyllabic first thesis: Jul. 368 *purh gedwolena rim*. El. 628 7 *gehwæþres wa*.

First thesis made up of more syllables than one is constituted thus: (i) A verbal particle or prep. preceded by an emphasised pronominal or adverbial particle: Jul. 422 *þe wearð helle seað*. Cr. II. 537 *þær wæs wopes hring*. 738. 550. Fap. 48 *him wæs wuldres dream*. 34 *ac purh sweordes bite*. El. 549 *þa cwom þegna heap*. 1311. 1315 *him bið engla wearð*. 41. Dissyllabic second thesis: Jul. 323 *se is yfla gehwæs*. 465. Cr. II. 680 *sum con wonga bigong*. El. 465 *seis niða gehwam*. 1186. Jul. 233 *hyre wæs Cristes lof*. El. 824 *he hafað wiges lean*. Jul.

222 *se ofer mæгна gehwylc*. Once however the genitival expression forms the second arsis: Jul. 563 *þa cwom engel godes*.¹⁷

Trisyllabic first thesis: El. 725 *þu þe aht doma gehwylc*. 1218.

(ii) A pronominal or adverbial particle preceded by an emphasised conj., adv., or a verbal one, and sometimes by the rel. *þa þe*, and on occasions by 7: Jul. 13 *þa þe dryhtnes æ*. 329 *gif we yfles noht*. 397 *þeah he godes hwæt*. 311 *þus ic wraðra fela*. 612 *het þa leahtra ful*. 472 7 *ic sumra fet*. 600 *wæs seo wuldres mæg*. El. 154 *þa þe snyttro cræft*. 283. 809 *sie þe mæгна god*. 196 *wæs him frofra mæst*. 992. 553 *is eow rædes þearf*. 1100 *bæd him engla weard*. 150 *cwom þa wigena hleo*. 818 *læt mec mihta god*. 751 *is þæs wuldres ful*. 1167 *þæt þu dryhtnes word*. 785. Jul. 447 *se þe⁴ on rode treo*. El. 223 *swa hie weoroda helm*. 1021. Dissyllabic second thesis: Jul. 561 *þæt he sigora gehwæs*. Cr. II. 589. Jul. 718 *bidde⁴ ic monna gehwone*.

Trisyllabic first thesis: Jul. 109 *nemne he mæгна god*. 729 *forgif us mæгна god*. 515 *þeah þe him weoroda god*. El. 502 *syððan him frymða god*. 792 *forlet nu lifes fruma*. 734 *ne mæg þær manna gecynd*. 1316 *þæs þe hie mana gehwylc*.

(iii) A qualifying particle preceded by a prep., an emphasised pronoun or adv., or a verb: Jul. 401 *ic þæs wealles geat*. 446 *þurh þæs hyhstan meah*. 583.41. Cr. II. 665 *þurh þæs muðes gæst*. 824. 530. Fap. 118. El. 147 *þurh his rode treo*. 295. 1282. 1313. 868 *ymb þa roda þreo*. 706. 866. 1298. 1026 *þær þæt lifes treo*. 217. 176. 1251 *ic þæs wuldres treos*.¹⁸ Dissyllabic second thesis: Jul. 414 *ymb þæs gæstes forwyrd*.¹⁹ Cr. II. 515. El. 1169 7 *þæs cyninges bibod*. Jul. 432 *ofer eall wifa cynn*. El. 1208 *in hira lifes tid*. The qualifying particle is dissyllabic in Jul. 95 *minra eagna leoht*. El. 519 *eallra þrymma god*. 815. 879 *þara roda twa*.

Trisyllabic first thesis: Jul. 211 *ne þinra wita bealo*. El. 726 *þurh þines wuldres meah*. 1085 *þurh þara nægla cyme*. 827 *æfter þam wuldres treo*. Dissyllabic second thesis: Cr. II 585 7 *ealles leohtes gefea*. El. 1228 *sie þara manna gehwam*.

Quadrisyllabic first thesis : Jul. 59 *gehyrde þære fæmnan word.* El. 1131 *swa bið þara manna ælc.*

(iv) A dissyllabic prep., adv., or verb : Jul. 161 *æfter leohtes cyme.* Cr. II 565 *syððan wuldres cyning.* 629. Fap. 27. El. 1149 *huru weoroda god.* 1306 *moton engla frean.* 1036 *syððan frofre god.*

Trisyllabic first thesis : Cr. II. 740 *gesawon wuldres þrym.*

(b) One in dative and the other the noun or pronoun which it governs : **DA** : Jul. 553 *on ferðe frod.*

SA1a : Jul. 625 *hu ic bendum fæst.*

SA1b : Jul. 705 *þonne¹ synnum fah.* Cr. II. 688 *swylce⁴ eadgum blæd.* Dissyllabic first thesis : Cr. II. 782 *is þam dome neah.* El. 770 *is in witum fæst.* 1242. Jul. 102 *he⁴ is to freonde god.* El. 1181 *he⁴ ah æt wige sped.* Dissyllabic second thesis : Jul. 568 *on þam midle gesund.* Trisyllabic first thesis : El. 88 *geseah he frætwum beorht.*

(c) An adj. and the noun it governs :

DA : Monosyllabic first thesis consisting of a prep. and a qualifying particle, the latter only occasionally : Cr. II. 853 *geond sidne sæ.* Fap. 2 *on seocum sefan.* 60. El. 376. 808. 459 *þurh wrap gewitt.* 521 *þa miclan meah.* Fap. 90 *þone halgan heap.* Cr. II. 677 *ofer sealtne sæ.* 859. El. 982 *ofer heanne holm.* Second thesis accented : Jul. 678 *þurh þearlic þrea.* Dissyllabic second thesis : Jul. 301 *þurh deopne gedwolan.* El. 577 *mid fæcne gefice.* 948 *þone fægran gefean.*

First thesis consisting of more syllables than one is constituted thus : (i) A verbal particle preceded by an emphasised pronoun or adv. : El. 905 *þis is singal sacu.* Dissyllabic second thesis, the first syllable of which is accented : El. 426 *þæt wæs þrealic geþoht.*

(ii) A rel. combination, adv. particle, etc. : El. 315 *þa þe eowre æ.* 996 *hu gesundne sið.* 1004 7 *gesuñdne gesið.*

(iii) A qualifying particle preceded by a light one, a prep. or 7, or *wæs*, etc. : Cr. II. 856 *geond þas wacan woruld.* 645 *swa*

se fæla fugel. El. 91 *wæs se blaca beam.* 117. 1241. 93 *on þam frencan fære.* 597 *purh þa miclan meahht.* Dissyllabic second thesis: Jul. 728 *purh þa sciran gesceaft.* Cr. II. 827 7 *þas miclan gemetu.* El. 1254 *wiþ þone beorhtan beam.*

Trisyllabic first thesis: Cr. II. 519 *to þære beorhtan byrig.* El. 821.

SA1a: A monosyllabic first thesis is made up of a prep., and, in one case only, of an adv.: Jul. 56 *purh hæstne nið.* 282. 514. 555. 626 *on anre niht.* Cr. II. 620 *purh yrne hyge.* 785. El. 272 *ymb lytel fæc.* 383. 281. 693. 1162. 211 *to widan feore.* 1238 *ofer sidne grund.* 557 *purh hard gebann.* Cr. II. 857 *ofer deop gelad.* El. 1279 *þonne¹ dryhten sylf.* Second thesis accented: Jul. 363 *purh mislic bleo.* 493 *purh mislic cwealm.* Dissyllabic second thesis: Jul. 562 *ofer ealle gesceaft.*

The first thesis composed of more than one syllable is constituted thus: (i) A verbal particle preceded by an emphasised one: Jul. 93 *þu eart dohtor min.*

(ii) A pronominal or adverbial particle preceded by a light one: Jul. 121 7 *þu fremdu godu.* El. 462 *þa mec yldra min.* 528 *þus mec fæder⁹ min.* 342 *be þam David cyning.*

(iii) A qualifying particle preceded by a light one, a prep. or 7, and sometimes by an emphasised pronominal or adverbial particle: Jul. 323 *of þam engan ham.* 300. 532. 175 *Him seo æpele mæg.* 530. 209. Cr. II. 549 *in þam halgan tid.* 739. 850. 455. 720 *wæs se forma hlyp.* El. 214 *ymb þæt mære treo.* 305 *in þæt ærre lif.* 541. 856. 920. 989. 869. 712. 833. 429 *hwær þæt halge treo.* 662 *him seo æpele cwen.* 687 *þone⁴ ahangnan god.* 933. Cr. II. 570 *þisne ilcan preat.* Dissyllabic second thesis: El. 183 *purh þa ilcan gesceaft.* 789. 1031.

Trisyllabic first thesis: El. 453 *þe þone⁴ ahangnan cyning.* Cr. II. 542 *in þære torhtan byrig.* El. 436 *swa þa þæt ilce geo.* 1240 *be þære rihtan æ.²⁰*

(iv) A dissyllabic preposition: only once in SP: Jul. 481 *under reone stream.*

SA1b: A monosyllabic first thesis is generally made up of a prep. or 7, and also of an adverbial, verbal or a qualifying particle: Jul. 228 *on heanne beam*. 309. 332. 466 *on þinne dom*. 694 *oþ þisne dæg*. 508 *to widan feore*.²¹ 431 *þurh deop gelad*. Cr. II. 444 *þurh clænne had*. Fap. 63 *þurh halge bec*. 68. 122 *ofer ealle gesceaft*. El. 6 *þurh mennisc hiw*. 312. 424. 1245. 1296. 364. 670. 852. 685. 1287 *on widan feore*. 1320. 257 7 *bil gecost*. Jul. 597 *swa wilde deor*. Cr. II. 798 *sprecan reðe word*. El. 1308 *swa smæte gold*. 436 *min yldra fæder*.⁹ 489 *þonne*¹ *broþor þin*. Cr. II. 647 *þone mæran ham*. Fap. 38 *þanon ece lif*. El. 784. 1222. 1073. Dissyllabic first thesis: El. 869 *hæfdon niwne gefean*. 871 7 *gefærenne man*.

A thesis composed of more syllables than one is constituted thus:

(i) A verbal particle or a prep. may be preceded by an emphasised pronominal or adverbial one: Jul. 434 *þu in ecne god*. 221 *ic to dryhtne min*. Cr. II. 678 *sum mæg heanne beam*. 679. 770. 499. Fap. 113 *swa bið ælcum menn*. El. 7 *þa wæs syxte gear*. 935 *him wæs halig gæst*. 1041. 821 *þær is broþor min*. 825 *sint in bocum his*. 85 *he wæs sona gearu*. 222. 627 *him wæs geomor sefa*. 781. Jul. 241 *hyre wæs halig gæst*. Second thesis accented: Jul. 409 *ic beo lareow*²⁸ *georn*.

Trisyllabic first thesis: Jul. 436 *swa ic in minne fæder*. 51. Fap. 92 *þonne*¹ *ic sceal*²² *langne ham*. El. 526 *þæt þe bið ece lif*. 1025 7 *þa in seolfren fæt*. 854. 788 *gif hit sie willa þin*.

(ii) A pronominal or adverbial particle preceded by one which is also emphasised, namely, a conj, *þæt*, *gif* or the like, or a verb: Jul. 648 *þæt ge eower hus*. 574. 47. 74 *het me fremdne god*. Cr. II. 721 7 *þær mennisc hiw*. 792 *þæt me hælend min*. Fap. 89. El. 679 *þæt me halig god*. 910 *nis þæt fæger sið*. Fap. 73 *hafað nu ece lif*. The entire thesis is made up of a rel. combination in El. 4 *þæs þe waldend god*. Cr. II. 640 *þam þe deorc gewit*. Dissyllabic second thesis: El. 194 *him wæs niwe gefea*. 1240.

Trisyllabic first thesis: El. 286 *ongan þa leoflic wif*.

(iii) A qualifying particle preceded by a prep., a verb, *e.g.*, *is*, *wæs*, etc., an emphasised pronoun or adv. : Jul. 295 *þa se halga wer*. 499. 731. 683 *in þam þystran ham* 684. 723. 724. 725 7 *se deora sunu*. Cr. II. 531 *on þa swiðran hand*. 534. 592 *swa þa laðan niht*. 632. 723. 726. 728. 730. 736. 842 *on þa snudan tid*. 854. Fap. 53. El. 357 7 *þa wergan neat*. 1045. 207 *swa se ealda feond*. 310 *ge þa sciran miht*. 720 *hwær sio halge rod*. 1063. 1236. 1297. 107. 128. 442. 701. 840. 1011. 165. 275. 300. 786. 873. 762 *þa sio werge sceadu*. 959 *on swa lytlum fæce*. 941. 863 *þære mæran byrig*. Jul. 716 *wiþ þone hyhstan cyning*. Cr. II. 719. 774. El. 880 *ofer þæt fæge hus*. 697 *on þone seofedan dæg*. Fap. 49 *þonne¹ þas leasan godu*. In the following the adj. is predicative in its nature, so it forms the second arsis : Jul. 8 *wæs his rice brad*. El. 916. Fap. 33 *næs his broþor læt*. Cr. II. 857 *wæs se drohtað strong*.

Dissyllabic second thesis : Jul. 670 *to þam longan gefean*. 273. Cr. II. 519. Fap. 837 *þas lænan gestreon*. 116. 817 *þone soðan gefean*. El. 98. 736. 1088. 647 *þonne¹ þeos æþele gesceaft*.

Trisyllabic first thesis : Cr. II. 461 *to þære halgan byrig*. El. 1053. 1005. 1203. 1223 *in þam sio halge rod*. 185 7 *hu þy þridan dæge*. 485.²³ 797 *on þone⁴ ahangnan cyning*. 411 *swa him seo rice cwen*. Dissyllabic second thesis : Cr. II. 843 *þonne¹ eall þeos læne gesceaft*.

(d) A noun, pronoun, adj. or adv. and a verb :

DA : The verb forming the second arsis being very slight, we have an emphasised adv. for the monosyllabic first thesis : El. 512 *hu arfæst is*. Dissyllabic second thesis : Cr. II. 793 *on bocum bibeað*.

The first thesis consisting of more than one syllable is constituted thus :

(i) A prep. preceded by a pronominal or adverbial particle : Jul. 88 *swa to life læt*. Cr. II. 568 *þær he⁴ of hæfte⁴ ahlod*.

(ii) A pronoun or adv. particle preceded by a lighter one, or a dissyllabic adv. particle alone : Fap. 42 *huru wide wearð*. El.

741 *þa ymbsealde synt.* 1245. Second thesis accented : Cr. II.

712 *bi þon Salomon song.* Dissyllabic second thesis : Cr. II.

512 *nu ge sweotole geseoð.*

(iii) A qualifying particle preceded by a lighter one : Jul. 569 *þæt þam weligan wæs.* Dissyllabic second thesis : El. 1120 *nu we seolfe geseoð.* 812. Trisyllabic first thesis : Fap. 106 *hwa on þam wordum wæs.*

SA1a : Here we mark three divisions :

(1) The first arsis consisting of a prefixed or unprefixd participle or infinitive, and the second of an auxiliary ; (2) the first arsis consisting of a noun, adj., or adv., and the second of an unprefixd verb ; (3) the first arsis being made up of a noun or adj. and the second of a prefixed verb.

(1) Monosyllabic first thesis formed of a prefix : Jul. 161 *gelædan het.* 575. Cr. II. 444 *acenned wearð.* 845. Fap. 41. El. 102. 775. 987. 1012. 1224. 129 *aræran het.* 5. 178. 445. 718. 913.

Dissyllabic first thesis : Jul. 400 *hu gefæstnad sy.* El. 205 *hwær ahangen wæs.* 339. 1034 7 *geclænsod wearð.* Cr. II. 863 *hwær we sælan sceolon.* Jul. 396 *þe⁴ ic onbryrdan mæge.*

Trisyllabic first thesis : Jul. 174 *gif þu onsecgan nelt.* 303. 579 7 *þa onbærnan het.* 334. 126. Cr. II. 862. El. 1075 *on þam ahangen wæs.*

(2) The first arsis being formed of a subst. or adj., the monosyllabic first thesis consists of either a pronoun or a conj. particle : Fap. 25 *se manna wæs.* 52 *þær manigum wearð.* Cr. II. 795 *þæt manige beoð.*²⁴

The first thesis consisting of more than one syllable is constituted thus :

(i) A prep. preceded by an emphasised particle : El. 1309 *þæt in wylme bið.* 602 *þe⁴ ær in legre wæs.* Trisyllabic first thesis : El. 179 7 *hu on galgan wearð.* 1066. *mid þam on rode wæs.*

(ii) A pron. or adv. particle preceded by another lighter one : Jul. 135 *ne me weorce sind.* 231 7 *he ædre het.* 462. 352 *ic þe*

*eaðe*²⁵ *mæg*. El. 365 *þæt eow dryhten geaf*. 504 7 *he siððan wæs*.
El. 816 *þæt þu ma ne sie*.

Trisyllabic first thesis : Cr. II. 766 *forðon we fæste sceolon*.
Cr. II. 783 *þæt we gelice sceolon*.

(iii) A dissyllabic adv. : El. 1050 *siþþan Elene heht*.

(iv) A qualifying particle preceded by a lighter pron., adv.,
or conj. one : Jul. 58 *þa se æþeling wearð*. El. 772 *gif þin*
willa sie. Cr. II. 574 *hwæt se hlaforð is*.

Trisyllabic first thesis : Cr. II. 626 *of þære eorðan scealt*.
El. 545 *se þære æþelan sceal*. Quadrisyllabic first thesis : Jul.
343 *þæt ic þisse noðe wæs*. Cr. II. 624 7 *to þære ilcan scealt*.

(3) A monosyllabic first thesis consists of a prep. : Jul.
294 *in hyge bespeon*. El. 899 *on lyft astah*. So also Jul. 305
*on rode*⁴ *aheng*. Cr. II. 467. El. 187. 482.

(i) Sometimes the prep. is preceded by another particle :
Cr. II. 522 7 *in frofre geseoð*. El. 598 *heo on sybbe forlet*.

(ii) A pronominal or adverbial particle preceded by a lighter
one : Cr. II. 633 *bi þon giedd awræc*. 543 *swa him sylf bebeað*.
628. Dissyllabic second thesis : Cr. II. 823 *þæt us milde*
bicwom. El. 157 *þa þæs fricgan ongan*.

(iii) A qualifying particle preceded by another particle or
particles : Jul. 45 7 *þæt word acwæð*. Cr. II. 474. El. 344. 938.
338.²⁶ 1017 *þa seo cwen bebeað*. 1088 *þine bene*⁴ *onsend*. Dis-
syllabic second thesis : El. 1093 *þa se halga ongan*. Trisyllabic
first thesis : Jul. 345 *þa gen seo halge*⁴ *ongan*.

Sometimes a verb forms the first arsis, a pronominal or
adverbial particle forming the second : Jul. 247 *hwæt dreogest*
þu. 210 *ne*⁴ *ondræde*⁴ *ic me*. El. 373 7 *findað gen*.

SA1b : Taking up the same divisions here as in **SA1a**
above, we notice :

(1) A monosyllabic first thesis consists of a prefix : Cr. II.
590 *geceosan mot*. 1177 *oferswiðan mæge*.

Dissyllabic first thesis : Jul. 584 *þa toscaden wearð*. Fap.
82 *þa gedæled wearð*. El. 671 *þæt ahangen wæs*. 803. 1142.
1049. 1307. 346 *he*⁴ *on gesihðe wæs*. A prefixed subst. or adj.

also stands as the first arsis : El. 593 *him gebyrde is. 1035 his geleafa wearð. Trisyllabic first thesis : Jul. 530 þa se gerefa het. 173 þa þe gegearwad sind. 251. El. 183 þe him geywed wearð. 430 þy læs toworpen sien. 862. 922. 1290.*

Ne goes to the formation of the second thesis in Jul. 494 *ic asengan ne mæg. 526 ic behlyhhan ne þearf. El. 705 ic adreogan ne mæg. Jul. 313 þe^a ic asengan ne mæg.*

(2) A monosyllabic first thesis consists of an emphasised pron. or adv., of a qualifying particle, of a conj., and even of a prep. and 7 : Jul. 380 *he siþþan sceal. 440 me hwilum bið. 678. 692. El. 9 in rice wearð. 481 þa siþþan sceal. 791 þæt yldum wæs. 1175 þæt manigum sceall. Cr. II. 803 þonne¹ frætwæ sculon. El. 1237 7 wundrum læs. Second thesis accented : Jul. 27 hine fyrwet bræc. Second thesis supplied by *ne* : El. 466 þone sylf ne mæg.*

First thesis consisting of more than one syllable is constituted thus : (i) A prep. preceded by a more important particle : Jul. 28 *heo in gæste bær. 227 he bi feaxe het. 617 7 mid witum swong. 547. 592. 96. El. 284 þær on rime wæs. 329 þær on þrymme bæd. 332 7 for eorlum spræc. 404. 724. 638. Jul. 415 se þe^a on legre sceal. Cr. II. 724. El. 70. 767. 773 Dissyllabic second thesis : with *ne* : Cr. II. 453 hwæpre^a in bocum ne cwið.²⁷*

Trisyllabic first thesis : Jul. 621 *þæt ic to meldan wearð. Cr. II. 701.²⁷ El. 1254 swa ic on bocum fand. 739 þara on hade sint. 210 þæs hie in hyndum sculon.*

(ii) A pronominal or adverbial particle preceded by a less important one, or a dissyllabic adv. alone (rather rarely) : Jul. 657 *þonne¹ eow miltse giefed, 92 he þa worde cwæð. 186 7 þa fæmnan het. 88. 122 þe us leofran sind. 341 nu þu sylfa miht. 347 þu me furðor scealt. 393. 474. 711. 646 þam þe agan sceal. 378 7 he larum wile. 430 þu me ærest saga. 528 þonne¹ ic minne sceal. 258 seo þe forht ne wæs. Cr. II. 596 swa him leofre bið. 793. 611 þæs we ealles sculon. 830. 619 se þe^a ær sunge wæs. Fap. 105 nu þu cunnan miht. El. 435 gif þis yppe bið. 505 7 him*

nænig wæs. 600 7 *þa georne bæd.* 606. 649 *hwæt þær eallra wæs.* 687. 808. 542. 950 7 *þær awa scealt.* 1022. 1250 *þæs ic lustum breac.* 1292. 1303. 924 *gen ic findan cann.* 15 *þæt he manigum wearð.* 870. 709 *sio þær hæledum scead.* 501.²⁹ 337. 360 *þe him foddor giefed.* 874. 1137 *þe hire brungen wæs.* Jul. 497 *siþþan furðum wæs.* El. 913. Second thesis is accented in El. 401 *we þæt æbylgð nyton.* Dissyllabic second thesis with *ne* : Cr. II. 479 *þæt eow æfre ne bið.* El. 340 *swa þæs modor ne bið.* 769 *þær he þin ne mæg.* •

Trisyllabic first thesis : Jul. 660 *forþon ge sylfe nyton.* El. 677 *þæt ic hie syþþan mæge.* Jul. 523 *þa he mec feran het.* El. 702 *nu ic hit leng ne mæg.*

(iii) A qualifying particle preceded by an important one : Jul. 68 *me þin dohtor hafað.* 182 *in þæs meahtum sind.* 534. 567. 594. 71. 286. 249. 669 *þa hyre sawol³⁰ wearð.* Cr. II. 448 *þa se æþeling cwom.* El. 684 *ne þa wisan cann.* 883 *þa sio þridde wæs.* 1172. 1174 *on his bridels don.* 1295 *in þam midle þread.* 202. 988. 1191. 42 *þa se casere heht.* 998. Second thesis with *ne* : Jul. 605 *hine se cwealm ne þeah.* Dissyllabic second thesis : El. 683 *ic þa stowe ne can.* 918.

Trisyllabic first thesis : Jul. 246 *to þære halgan spræc.* 256 *þy þu þæs deman scealt.* 417. 589. Cr. II. 650 *bi þon se witga sang.* 691. El. 162. 214. 1188. *Ne* forms the second thesis : El. 635 *nu ic þæt rim ne can.* Dissyllabic second thesis : Jul. 46 *þæt þu þec sylfne ne þearft.*

(3) A monosyllabic first thesis consists of an emphasised pronoun, adv., conj., and, sometimes of 7 : Jul. 506 *ic eall gebær.* El. 878 7 *up ahof.* 75 *he⁴ of slæpe⁴ onbrægd.* 144 *þæt sige forgeaf.* 282 *hyre⁵ stefn oncwæð.* El. 131 *sume⁵ wig fornam.* 136. Dissyllabic second thesis : Jul. 284 7 *fæste geheald.* El. 766 *he þinum wiþsoc.* 887 *he sona aras.* Jul. 427 *þa þe⁴ oft wiþstod.* 715 *þone⁴ arna beþearf.* El. 682 *hire⁵ Judas oncwæð.* 1032 *swylce⁴ Judas oncwæð.* Dissyllabic first thesis : Jul. 232 7 *gelædan bebed.*

The first thesis consisting of more syllables than one is constituted as follows :

(i) A prep. preceded by another particle or particles : El. 843 7 *mid weorode^a ahof*. Jul. 2 *þætte^a in dagum gelamp*. Fap. 56 *þæt he^a of deaðe^a aras*. Dissyllabic second thesis : Jul. 361 7 *to sæmran gebuge*. 587 *þær on rime forborn*. Cr. II. 580 *þe he^a on deoflum genom*. 720. 727. 722 *þæt to frofre gewearð*. El. 842 *He mid handum befeng*. 83. 188 7 *to heofonum astah*. Trisyllabic first thesis : El. 1247 7 *on gemynd befeat*. Jul. 558 *hu him on siðe gelomp*. Cr. II. 737. 613 *þe he^a us to hyhte forgeaf*. El. 1125 *se þe to bote gehwearf*.

(ii) A pronominal particle preceded by another particle, which is emphasised : Jul. 442 *swa me her gelamp*. 443. 525. 298 *þæt he secan ongan*. 475 *eac ic sume gedyde*. Cr. II. 776 *se us lif forgeaf*. 859. El. 164 7 *me tir forgeaf*. 192 7 *þæt forð geheold*. 354 *þam ic blæd forgeaf*. 1154 *swa hit eft gelamp*. 368 *cow þæs lnngre^a aþreat*. 573. Jul. 111 *þone^s þe leoht gescop*. 616 *þone þe he^a ær gebond*. El. 1166 *he hire^s þriste^a oncwæð^{a1}*. A dissyllabic adv. may form the first thesis : Jul. 118 *nales frætw(e) onheht*. Cr. II. 709 *hwæpre forð bicwom*. El. 1046 *huru wyrd gescreaf*. Dissyllabic second thesis : Jul. 481 *sume^a ic rode bifealh*. 483. 302 *þær ic Neron biswac*. 468. 500. 639. 377 *þam þe^a ic lifes ofonn*. Cr. II. 867. Fap. 19 *ac him ece geceas*. 91. El. 271 *swa hit siþþan gelamp*. 1219 7 *þa eallum bebead*. 1226. 1038. 570 *þæt hio frignan ongan*. 849 7 *þa frignan ongan*. 690. 1067 *be þam frignan ongan*. El. 17 *siþþan wæpen ahof*. 841. 446 *þonne¹ þu snude gecyð*. 618.¹ 1163 7 *hine^s frignan ongan*.

Trisyllabic first thesis : El. 1139 *þæs þe hio soð gecneow*. 1217 *þa gen him Elene forgeaf*. Jul. 294 *þæt he Johannes³² bebead*.

(iii) A qualifying particle preceded by another one : Jul. 26 *þa his mod ongan*. 44 *heo þæt eal forseah*. 144. 143. 503 *þæt him bam gewearð*. 564. 631. 640 7 *þæt word acwæð*. Cr. II. 659 *se þas world gescop*. 714 7 *þæt word acwæð*. El. 94 *þa þæt leoht gewat*. 440 7 *þæt word acwæð*. 468 *þe þeos þeod ongan*.

558. 632 *þæt swa fyrrn gewearð*. 641. 979. 1071. 1143. 1151
þæt seo cwen begeat. 1190. 1204. Dissyllabic second thesis :
 Jul. 288 *heo þæt deofol genom*. 290. 315. 577.³³ 624. 627. Cr.
 II. 757 7 *þæs sellran gefeon*. 631 *us se willa bicwom*. Fap. 60
þær se halga gecrang. El. 1039 7 *þam wyrsan wiþsoc*. 1127.
 1165. 617 7 *þa wiste wiþsæce*.

Jul. 350 *hyre^s se feond oncwæð*. 566 7 *þone^s lig towearp*.
 El. 243 *se þone sið beheold*. Dissyllabic second thesis : Jul.
 460 *hyre^s þæt deofol oncwæð*. El. 599 7 *þone ænne genam*.

Trisyllabic first thesis : El. 87 *swa him se ar abead*. 715.
 378. Cr. II. 729 *þa he þone beam ofgeaf*. Di-syllabic second
 thesis : El. 100 *swa he þæt beacon geseah*. 965. 1130. 962 *þæs
 hire^s se willa gelamp*. Jul. 553 *þa hine^s seo fæmne forlet*.

In the following verses a verb forms the first arsis and
 a pronominal or adverbial particle the second : The mono-
 syllabic first thesis is formed of an emphasised pronoun or adv. :
 Cr. II. 510 *hwæt bidað ge*. 694 *hwæt sindon þa*. 785 *us secgað
 bec*. This is the only case of a subst. forming the second arsis
 here.³⁴ El. 927 *se ehteð þin*. 1119 *hie cwædon þus*. 81 *ne⁴
 ondræd þu þe*.

Dissyllabic first thesis : El. 595 *He gecyðeð þe*. 737. 1292
him gemetgað eall. 864 7 *gebidan þær*. 1082 7 *gerestað no*. 1091
þæt gehyded gen. Jul. 220 *he ne findeð þær*. 171 *beoð þe⁴
 ahylded fram*. 266 *þæt þe burge þa*. El. 355 *ac hie hyrdon me*.
 394. 478. 933 *þam þu hyrdest ær*. 294. 1014 *hjo geæfnde swa*.
 Cr. II. 771 *utan us beorgan þa*.

Trisyllabic first thesis : Jul. 53 *ne meahte þu habban me*.
 Cr. II. 789 *huru ic wene me*.³⁵ El. 1121 *þeah we wiþsocon
 ær*.

(e) The arses are formed of words not having a close syn-
 tactical relationship with each other :

DA : Cr. II. 594 *swa mid dryhten dream*. El. 831 *under
 neolum niðer*. 1183 *æt gefeohte frið*.

SA1a : Cr. II. Jul. 679 7 *feowere³⁶ eac*. El. 480 *on galgan
 his*.

The first thesis consisting of more syllables than one is constituted thus : (i) A prep. or a light verb preceded by a pron. or adv. particle, or a verb alone : Jul. 317 *þu scealt furðor gen.* El. 561 *hu on worulde ær.* Jul. 310 *þæt he⁴ of galgan his.* Cr. II. 601 *secgen dryhtne þonc.* Trisyllabic first thesis : Cr. II. 454 *þæt hy in hwitum þær.*

(ii) A pron. or adv. particle preceded by another one : Jul. 155 7 *him anum to.* 541 *þæt þu furðor me.* Dissyllabic adv. as first thesis : Fap. 50 *swiglice Thomas eac.* El. 3. Dissyllabic second thesis : Cr. II. 496 *þa þe leofes þa gen.*

(iii) A qualifying particle preceded by another one : Jul. 696 *þæt seo halge me.* El. 717 *on þa dune³⁷ up.* 1104 *leoht þa tacen forð.*

SA1b : Cr. II. 594 *swa mid deoflum hream.* El. 622 7 *on eorðan lif.* 1002 *het he Elenan hæl.* 1193 *bið þæt beacon gode.* 1116 *sægdon wuldor gode.* 302. 303 *se þe⁴ of deaðe sylf.* 1181 *he⁴ ah æt wige sped.* These verses have important words forming the second arsis, which necessitates a dissyllabic first thesis ; see below under (i). But the following, with mostly an adverbial particle forming the second arsis, have a monosyllabic first thesis consisting of a prep. or pron. or a verb : Jul. 313 *op ende forð.* El. 590. 717 *þe dryhten ær.* 741. 902 *þe minne³⁷ eft.* 906 *in m. num leng.* 1030 *hie sona pær.* 318 *for eowic³⁸ forð.* 743 *þe⁴ on flyhte³⁷ a.* Cr. II. 685 *ofer opre forð.* 527 *ofer hrofas upp.* Second thesis accented : El. 1230 *sceall æghwylc þær ;* also probably in El. 923 *purh Judas eft.²⁸*

First thesis consisting of more syllables than one is constituted as follows :

(i) A prep. or an auxiliary verb preceded by another particle or particles : Jul. 420 *þu wiþ Criste geo.* 645 *þær is help gelong.* Cr. II. 668 *sum mæg fingrum wel.* 466 *þe he⁴ of foldan ær.* El. 302 *ge to deape þone.* 382. 915. 1079 *þa þe⁴ in foldan gen.* 418 *þam wæs Judas nama.²⁸* 586. 437 *þam wæs Sachius nama.³⁹* 530. 749 *þam is Ceruphin nama.²⁸* 921.

Trisyllabic first thesis : El. 764 *þær hie in wylme nu.* 101.
779 *ne þu of deaþe*³⁷ *hine.*

(ii) A pronominal or an adverbial particle preceded by another particle or particles : Jul. 452 *þær ic swiðe me.* 376.
191(?) 370 *þæt he minum hraðe.* 700 *nat ic sylfa hwider.* 403
*þonne*¹ *ic ærest him.* Cr. II. 472 *he him fægre þæs.* Fap. 108
þæt he geoce me. 111 *nat ic sylfa hwær.* El. 1007 *þæt hio*
cirican þær. 469 *ac ic symle me.* 471. 514. 625 *þa ge hwile nu.*
664 7 *nu lytle ær.* 1212 *oft him feorran to.* Jul. 385 *ac he bord*
ongean. El. 1215 *symle hælo þær.* Jul. 676 7 *hine sylfne mid.*
116 *nafað he ænge her.*

Trisyllabic first thesis : El. 500 *swa þeah him dryhten eft.*
Jul. 113 *ne mæg he elles mec.*

(iii) A qualifying particle preceded by another particle or particles : Cr. II. 681 *swa se waldend us.* 703. 759 *he his aras*
þonan. El. 1061 *on þæt betre forð.* 92 *mid þis beacne þu.* 139.
919 *hwæt se hælend me.* 487 7 *his þegnum hine.*⁴⁰ Jul. 504 7
hyra eaferum swa.

Trisyllabic first thesis : Jul. 413 *ic þære sawle ma.* El. 1077
mec þæra nægla gen.

III. The words forming the arses may be connected together by (1) a conj., and (2) a prep. :

(1) A conj. :

DA : Jul. 591 *ne feax ne fel.* 592.

A pronoun or a qualifying particle preceded by an emphasised one : El. 1236 *þus ic frod 7 fus.* 953 *hu se feond 7 se*
*freond.*⁴¹ 508 *þara þe wif oþþe wer.*

SA1a : Monosyllabic first thesis : Cr. II. 596 *swa lif swa*
deað. 602 *þe*⁴ *us sið 7 ær.* El. 606. 572 *ne*³⁷ *ær ne sið.* Fap. 103
*þonne*¹ *C 7 Y.*

First thesis consisting of more than one syllable is formed of a pronoun or adverb preceded by another particle, or of a disyllabic adverb or verb : Jul. 548 *þæt ic ær ne sið.* 292 *þæt þær*
blod 7 wæter. 714 *þenden gæst 7 lic.* Cr. II. 800 *þenden Y 7 N.*
612 *secgan þonc 7 lof.* Jul. 335 *oþþe feor oþþe neah.*

SA1b: Monosyllabic first thesis: Jul. 496 *þe⁴ ic ær 7 sið*. A pronoun or verb preceded by another emphatic particle, or a dissyllabic adverb, makes a dissyllabic first thesis: Cr. II. 750 *þær is hyht 7 bliss*. 597 *þenden flæsc 7 gæst*. Jul. 590 *næs hyre⁶ wloh ne hrægl*. El. 613 *7 him hlaf 7 stan*. Dissyllabic second thesis: El. 892 *sie him wuldor 7 þonc*. 74 *þonne¹ he³⁷ ær oþþe sið*.

Trisyllabic first thesis: El. 240 *ne hyrde⁴ ic sið ne³⁷ ær*. 974 *þara þe sið oþþe⁴ ær*. •

(2) a prep.:

DA: Monosyllabic first thesis a prep.: Cr. II. 748 *of mægne⁴ in mægen*. Dissyllabic first thesis: El. 350 *swa hit eft be eow*. Dissyllabic second thesis: Jul. 388 *ac he beald in gebede*. 82 *oþþe þeoden æt þe*.

SA1a: No monosyllabic first thesis here.

Dissyllabic first thesis: Jul. 81 *swa ic are⁴ æt him*. El. 448 *ne mæg æfre⁴ ofer þæt*. Dissyllabic second thesis: El. 1177 *þonne¹ æt sæcce mid þy*; first syllable of the second thesis accented: Jul. 208 *þe þes þeodscype mid him*. El. 513 *þeah we æbylgð wiþ hine*.

SA1b: Monosyllabic first thesis with a dissyllabic second: Jul. 655 *7 sybbe mid eow*. El. 853 *þæt twegen mid him*.

Dissyllabic first thesis: Jul. 191 *gen ic feores to þe⁴²* 517 *hwæpre⁴ ic gong to þam*. El. 362 *þeah ic feala for him*. 1256 *a wæs sæcce⁴ oþ þæt*. 753 *sindon tu on þam*. Jul. 444 *sceal nu lange⁴ ofer þis*. 201. El. 432 *ne bið lang ofer þæt*. Dissyllabic second thesis: El. 407 *þa þe snyttro mid eow*. 822.

A qualifying particle preceded by another one: Jul. 321 *on þas fore to þe*. El. 309 *eow seo wergðu for þam*.⁴³

Trisyllabic first thesis: Jul. 197 *butan þu ær wiþ hi*.

The first arsis may be formed of a verb: Jul. 219 *þeah þe sece to him*. 281 *þe mec læreð from þe*. 318. El. 914 *symle cirde to him*. 926 *ic awecce wiþ þe*.

IV. The second arsis qualifies the first, or is joined to it by a qualifying particle :

DA : El. 1206 7 *sybbe swa same*.

SA1a : Monosyllabic first thesis : El. 1277 7 *eac swa same*. 1283 7 *worda swa same*. Cr II. 523 *wile eft swa peah*. Jul. 177 *ne wita þæs fela*. Dissyllabic first thesis : El. 708 7 *þæt soð to late*.

SA1b : Monosyllabic first thesis : Jul. 511 *swa þu nu þa*. 520. El. 548 *sume hider sume þyder*.^{*} Dissyllabic first thesis : Jul. 83 *gif þas word sind soð*. 464 *is þeos þrag ful strong*. 573 *næs se feond to læt*. 712. El. 539 *butan þec nu þa*. 661. 881 *hit wæs dead swa ær*. Dissyllabic second thesis : El. 653 7 *þa stowe swa same*. 1065. 63 *hæfde wigena to lyt*. 703 *is þes hæft to þan strong*. 704. 640 *ic ne can þæt ic nat*. 795 *ic gelyfe þe sel*. 388 *næfre furðor þonne*⁴⁶ *nu*. 777 *næfre*⁴⁷ *he soðra swa feala*. Jul. 100 *se is betra þonne*⁴⁸ *þu*. Trisyllabic first thesis : Jul. 356 *þæt þis is soð nales leas*.

SA2a : The following verses do not alliterate their first arsis : Jul. 138 *ne þu næfre gedest*. El. 243 *þær meahste gesion*.⁴⁹ Fap. 1 *hwæt ic þisne sang*. El. 532 *hwæt eow þæs on sefan*. 1164.

GENERAL REMARKS*

V. When the arses are made up of one word, each of the *genres*, **DA**, **SA1a** and **SA1b**, may be distinguished as follows :⁵⁰

(a) In all these a monosyllabic first thesis often consists of a prep. ; but in **SA1a** and **SA1b** it is also made up of 7, whereas, while **SA1a** permits itself the use of a pron. as the monosyllabic first thesis rather rarely (cp. Fap. 30a), the regular employment of a verbal, adverbial or qualifying particle as such is seen only in **SA1b**.

(b) In **DA** and **SA1a** a dissyllabic first thesis sometimes consists of a dissyllabic prep. or adv., but not in **SA1b**.⁵¹

* Continued from pp. 21-20.

(c) In **DA** and **SA1a** a prep. or a verbal particle is preceded by a light one, such as *þa* and the like, but in **SA1b** it is preceded by an emphasised particle such as a rel. pron. or such a pron. as *sume*.

(d) In **SA1a** an adv. or pron. particle before the first arsis is preceded by a light conj. *þæt*, *swa*, etc., but in **SA1b** it is preceded by emphatic adverbs, *oft*, *þy*, *symle*, etc., or the thesis consists of the relative *þa þe*, *þone þe*, etc., or of the conjunctive *þeah þe*.

(e) In **SA1a** a qualifying particle before the first arsis is preceded by a weak particle, e.g., conj. *þæt*, a prep. (monosyllabic), 7, but in **SA1b** by a strongly emphasised particle, e.g., *wæs*, *is* or some other emphatic one. When in the latter the first arsis is preceded by a dissyllabic qualifying particle, a prep. (monosyllabic) goes before.

(f) There are two **SA1a** verses in which a prep. or a qualifying particle preceded by an adv. or pron. requires a dissyllabic verb or conj. before it: El. 237a. Fap. 47a.⁴⁸

(g) **DA** has not its dissyllabic first thesis composed of a pron., adv. or a qualifying particle preceded by another one as in **SA1a** and **SA1b**; cp. (d) (e) above. The first thesis in **DA** does not exceed two syllables.

(h) The proper names, *Danubie*, *Bethania*, *Achagia*, *Effessia*, have the final vowels both short, which by resolution form the second arsis. *Nazareþ*, *Seraphin*, *Gearopolim* have the first and last vowels accented.⁴⁹

VI. Regarding verses, the arses in which are formed of two words, we may remark:

1. The arses are of the following character:

(a) In **DA** the arses must always be strong words, and when particles or weak words are admitted, they bear a strong emphasis. Cp. El. 315 *þa þe eowre æ*. 597 *þurh þa myclan miht*. Cr. II. 827 7 *þas miclan gemetu* and also El. 548 *on healfa gehwær*. The weak attributives are protected by the character of

the first thesis, and *gehwær* in the last instance is particularly emphasised by assonance and sound variation. Such also is the case with *is* or its like when it occurs as the second arsis in **DA**: El. 512a.⁵⁰

(b) In **SA1a** and **SA1b** the qualified word, on account of emphasis, forms the first arsis,⁵¹ though rather rarely. In both **SA1a** and **SA1b** such a particle as *min*, *þin*, *fela* generally forms the second arsis; so also in verses with dissyllabic second thesis such a particle as *gehwylc*, *gehwær*, *gemang*, etc., forms the second arsis, and if in **SA1a** a stronger word is used, a prep. should form the first thesis; cp. exceptions: El. 183a, 789i, 1031a.⁵² See also below under (f). But, besides strong words, such a particle as *an*, *ealle*, *ilcan*, *ærre*, also forms the first arsis in **SA1a**, the last two in the combination: def. art. + adj. + subst.⁵³

(c) But a distinctive feature of **SA1b** is the use of a possessive pronominal (e.g., *minne*, *þinne*, *eower*), ordinal or light pronominal adj. as the first arsis.⁵³

(d) When there is a combination of an auxiliary verb with an infinitive or participle towards the formation of the arses, the infinitive or the participle must always form the first arsis, and not *vice versa*.⁵⁴ A prefixed infinitive or participle followed by an auxiliary may form **SA1a**, but never **DA**, and rarely **SA1b**.⁵⁵ In **DA** (e.g., El. 741 only) and **SA1b** these should usually be preceded by particles in the shape of the first thesis.

(e) In **DA** a verb never forms the first arsis, in **SA1a** it does only in 3 cases with a monosyllabic first thesis, while in **SA1b** a verb forms the first arsis in a good many instances, the second arsis being almost invariably formed of a pronominal or adverbial particle.⁵⁶

(f) In **DA** a slight verb as second thesis can be supported only when a strongly emphasised adv. or pron. particle or a qualifying one forms part of the first thesis, which should necessarily be dissyllabic or trisyllabic, except in a rare case (El. 512a) where the second thesis is accented: cp. **SA1a** Cr. II.

574 and **SA1b** Jul. 27. In **SA1a** an unprefixd verb as second arsis is either an auxiliary or such a common verb as *giefan* or *hatan*, whereas in **SA1b** a much stronger⁵⁷ verb is often used. When in **SA1a** a prefixed verb helps the formation of a dissyllabic second thesis, either the first thesis should be a prep. preceded by another particle or the prefixed verb should be such as *becuman* or *onginnan*; but in **SA1b** any prefixed verb is used with any kind of particles used as first thesis.

A verb forming the second arsis, the first in **DA** is formed always of a strong word or *seolf*; in **SA1a** it is usually formed of a strong word, but such a particle as *mænig*, *ædre*, *siþþan*, *ilcan* is also used preceded by an emphasised one: See VI.1.b.; while **SA1b** uses quite a large range of particles, of course preceded by an emphasised one, as the first arsis; e.g., possessive pronominals, *sona*, *æfre*, *hwilum*, *forð*, etc.

(g) When the arses are formed of "words not having a close syntactical relationship with one another,"⁵⁸ **DA** with a dissyllabic first thesis should have at least either of its arses strong; a dissyllabic first thesis only would support strong arses in **SA1a**⁵⁸ (only one) and **SA1b**, in both of which generally a pronominal or adverbial particle forms the second arsis, which in **SA1b** is often much more emphasised than in **SA1a**. The first arsis in all is generally strong, but **SA1a** uses as such the following also: *feowere*, *furðor*, *anum*, whereas **SA1b** reserves its right of using possessive pronominals as the first arsis⁵⁹ and also *oðer*, *elles*, *ærest*, *sylfa*, *hwile*, *ænge*, *symle*, *sona*, *feorran*, etc.

2. The theses are of the following character:

(i) In the combination 'the qualifying word and the qualified':

(a) the monosyllabic* first thesis in **DA** should consist generally of a prep., but when a weak adj. particle is used as the first arsis a qualifying particle (monosyllabic) forms the first thesis:⁶⁰ Jul. 521a, Fap. 90a, El. 222a, Cr. II 593a. In this last verse *swa* as the first thesis is necessitated by the context.⁶¹ In **SA1a** and **SA1b** the monosyllabic first thesis

generally consists of a prep. or 7; in **SA1a**, however, rather rarely, a pron. (*ic*) or adv. (*þon'*) is also used, while **SA1b** has a good many verses in which the monosyllabic first thesis consists of a conj. or an adv., or a pron. or a verb, such as *þæt*, *sumum*, *þonan*, *hæfd'*, *scyle*, *bide*, etc.⁶²

(b) In **DA** the verb *be*, preceded by *þæt*, *þær* or the like, forms the first thesis, and in **SA1a** there are only 3 with *be* preceded by *ic*, *þa* or *þu*. In **SA1b** a prep. or a verb—*beon*, *habban*, *sculan*, *magan*, *cuman*, *agan*, *cunnan*—is preceded by an emphasised pron. or adv. or even a verb (when a prep. follows), often either the verb or the preceding pronoun being spelt dissyllabic, both vowels short. The first thesis in such an **SA1b** verse also becomes trisyllabic with a pronoun, adv., or conj. going before, but not in a **DA** or an **SA1a**.

(c) In **DA** a pron. or adv. particle preceded by a conj. (*þæt*, *þæs þe*, *swa ic*, etc.) or a verb (*hatan*, *gewitan*), or only a dissyllabic prep., verb or adv. forms the first thesis running occasionally into 3 syllables. In **SA1a** a pron. or adv. particle, preceded by a conj. (*þæt*, *forþon*) or a pron. (*þu*, *þara*) or adv. (*þær*) or a verb (*ongon*), and also a dissyllabic prep. or conj. alone forms the first thesis running often into 3 syllables. In **SA1b** a pron. or adv. particle preceded by an emphasised conj. (7, *þæt*, *gif*, *swa*, *þeah*, *ne*, *nemne*, *syððan*, *þæs þe*, etc.) or adv. (*þus*), or a pron. or a verb (*is*, *nis*, *wæs*, *het*, *hafað*, *ongan*, *forlet*, *lætan*, *biddan*, *forgif* and the like), and also sometimes a dissyllabic prep., adv., or verb, or a rel. combination (*þa þe*) alone may form the first thesis, very often the thesis running into 3 syllables and becoming very much emphasised.

(d) Whereas the combination, "Def. art. plus adj. plus subst.," is found in all the genres **DA**, **SA1a** and **SA1b**, the combination with a genitive expression in which the def. art. agrees with the subst. following is found mainly in **SA1b**, though it occurs *only* once in **DA**, Cr. II. 768, and also once in **SA1a**, El. 664. Whereas the combination with a word in genitive is preceded in **SA1a** by 7 or a prep., the former

combination is often introduced by a pron. or adv. In **DA** besides 7 or a prep., such a verb as *wæs* or a conj. (*swa*, *þy læs*) or adv. (*ne*) is also used. In **SA1b** often the qualifying particle or the pron. is spelt dissyllabic both vowels short, and often the above combination is introduced by an emphasised pron., adv., or conj. (*þon'*) or prep. (*æfter*),⁶⁴ a trisyllabic first thesis being thus used a far greater number of times.

(ii) In the combinations with a verb :

(a) In **DA** the monosyllabic first thesis is a prep. in a verse with a dissyllabic second thesis, but when the verb is a light one an adv. particle serves as the first thesis.⁶⁴ In **SA1a** also a prep. occurs as the first thesis in a verse with a monosyllabic or dissyllabic second thesis, but when in a verse with a monosyllabic second thesis the verb is light, *se*, *þær*, or *þæt* forms the first thesis.⁶⁵ In **SA1b** however a prep. or 7 is used as the monosyllabic first thesis side by side with *þæt*, *þone*, *swylc*, a pron. (often dissyllabic) used demonstratively or qualifyingly (which is rather rare), freely in all cases.⁶⁶ In **SA1a** the prefix of a verb forms the monosyllabic first thesis a good number of times, but in **SA1b** only twice.

Theses consisting of more than one syllable are here made up either of (i) a prep. or of (ii) a pron. or adv. particle, or of (iii) a qualifying particle, preceded by some other particle or particles.

(b) **SA1b** often begins with a much more emphatic pron. or adv. particle than **SA1a** does, and occasionally **SA1b** makes a pron. dissyllabic with both vowels short. **SA1a** often begins with such a particle as a prep. 7, *gif*, *þær*, *þa*, *þæt*, *ne*, etc. **SA1b** begins with these and also with one much more emphatic like *his*, *þæs þe*, *þon'*, *hyre*, *næles*, *hwæpre*, etc. Verses having *ne* as a syllable in the second thesis occur a good number of times in **SA1b** and only once in **SA1a**.

(c) When a verb forms the first arsis, an emphatic pronoun or *ne* is used always in forming the monosyllabic first thesis, the second arsis being supplied by a pron. or adv. particle, except

in one **SA1a** verse in which the second arsis being formed of *gen* the first thesis is formed of 7.

(iii) When the arses are made up of words, "not having a close syntactical relationship with one another":

(a) the monosyllabic first thesis is a prep. or 7 in **SA1a**, while **SA1b** admits of a pron., *pe*, *hie*, etc. or a verb, *sceall*, besides a prep.⁶⁷

(b) Other distinctions between **SA1a** and **SA1b** are nearly the same as observed in (i) (b), (c), (d) above.

3. There are two verses in **DA** with the second thesis accented: Cp. VI.1.f. There are also such verses in **SA1a** with a word like *mislic*, etc., as the first arsis; but the number with the second thesis accented is greater in **SA1b**, the words used as the first arsis being such as *Salomon*, *Ceruphin*, *æbylgð*, *æghwylc*, etc.: Cp. V.h. The *i* in *Sachius* should be elided. The word *fæder* seems to be used in **SP** with the first vowel, sometimes long, sometimes short.⁶⁸

VII. The following observations may be made upon the constitution of verses in which the arses are joined together by a conj. or a prep.:

1. The arses:

(a) The arses in **DA** are generally strong substs. or adjs., but in the case of a prep. joining them together the second arsis is also made up of a pron., and in one case an adv. particle *eft* is joined as the first arsis to a pron. forming the second.⁶⁹

(b) When, in **SA1a** and **SA1b**, the arses are joined together by 7, they should be formed of nouns, but they are also formed of such particles as *sið* and *ær*. When again the second arsis is preceded by a prep., it must always be formed of a pron. in both **SA1a** and **SA1b**. The first arsis is once only in **SA1a** formed of the light *æfre*, but **SA1b** freely uses such light words as *feala*, *tu*, *ær* as the first arsis side by side with the strong ones. Another point of difference between **SA1b** and **SA1a** is that the

former uses a verb as the first arsis followed by a prep., which the latter does not.

2. The theses :

(a) It is only once in **SP** that substs. preceded by the def. article are joined together as arses (Cp. p. 55 : **DA** El. 953).⁷⁰

(b) When the connecting link is 7, **SA1a** does not have a dissyllabic second thesis except when the arses are formed of light words.

(c) Two **SA1a** verses have the first syllable of the second thesis accented when a prep. follows.

(d) As seen above, the first thesis in **SA1b** is formed of much more emphasised particles than in **SA1a**, having often in its composition such a word as *hyre*, *para*, *hwæpre*, *symle*, *hyrde*, *sint*, *sindon*, *pa þe*, *þeah þe*, etc. See, above, VI.2.i.b.c.d.

VIII. The second arsis qualifying the first and being joined to it by a qualifying particle, we have :

1. The arses :

(a) There is only one **DA** verse in which a strong word as the first arsis is joined to *same* by *swa*. The first arsis in **SA1a** is also formed of *eac*, *eft* and *fela* beside a strong word, and the second is always formed of *same*, *þeah*, etc., except in one case : El. 708a.

(b) On the contrary, the second arsis in **SA1b** is often strong. It is also made up of such a weak adv. or pron. as *ær*, *þa*, *nu*, *þu*, etc. The first arsis is here formed, as everywhere in **SP**, of such a pron. as *þu*, adv. *hyder*, *furðor* beside a strong word, and also of a verb.

2. The theses :

(a) The connecting element in **DA** and **SA1a** is *swa*, *þæs* or *to* ; while in **SA1b** it ranges through quite a lot of particles, pronominal, adverbial or copulative, e.g., *nu*, *swa*, *to*, *þy*, *þon'*, *ful*, *sind*, *nales*, also the combination *to þan* and *þæt ic*. Now the verses El. 388b and Jul. 100b supply a further proof of the fact that **SP** made use of *þon'*,⁷¹ and not *ponne*, as otherwise

these verses would have a trisyllabic second thesis which **SP** never uses.

(b) The monosyllabic first thesis in **DA** consists of 7, in **SA1a** also it is supplied by 7, but in two cases by *ne* and *wile*; while in **SA1b** *swa* or *sume* forms it. We always notice that in an **SA1b** verse often emphasised pronominal, adverbial or verbal particles go to the constitution of the first thesis, or a dissyllabic adv. *næfre* or the like oftentimes introduces it. Cp. *hæfde* as forming the first thesis in El. 63b; **SA1a** does not usually use any other verb than *be*: Cp. VI.2.c.

3. **SA2a** verses:

It may be said that in El. 532a and 1164a there is cross-alliteration, *þus* alliterating with *þince* or *þuhte* in the second half. For the rest, it is manifest that sound similarity and sound variation running through the whole line, the repetition of either the aspirate or the guttural or the nasal sound and such a rhyme as *sang* and *fand* more than compensate for the lack of alliteration of the first arsis.⁷²

CRIST I

DA occurs to the extent of 5%, **SA1a** of 14%, and **SA1b** of 32% on an average. These figures do not tally with those in **SP**.

DA: 99 *se heanra had*. 316 *þa wisan onwrah*. VI.2.ii.a.; Cp. 40 *in worulde gewearð*. 318 *þæt þas gyldnan gatu*. VI.2.i.d. 416 *eala hwæt þæt is wræclíc wrixl*. 38 *þæt þurh bearnes gebyrd*. 50 *eala sibbe gesihð*. VI.2.i.b.c.d. 241 *forðon nis ænig þæs horsc*. VIII.1.a.2.a.b. Here the *h* is apparently silent before the vowel.; Cp. this verse with the second half *ne þæs hyyecræftig*. 61 *ymb healfa gehwone*. VI.1.a.2.i.a. 7 *þæt geond eorðbyrig eall*. VI.1.a.b.

SA1a: 248 *þæt fædrencynn*. V.a. 376 *þa sellan men*. VI.2.i.a.d.; Cp. **SA1b** 9. 226. 269. 43 *þær wisna fela*. 397 7 *ymb þeodenstol*. 249 *þu þisne middangeard*. V.c.d.e. 219 *nis*

ænig nu. 252 ful longe ær. 325 hy æfre ma. VI.2.iii.a. So, 353 þe⁴ in roderum up. 332 swa þe æfter him. 39 nænig efenlic þam. 322 7 hio þonne æfter him. VI.1.a-g. SP never uses a prep. as the first arsis. Cr. I. does not show the use of any SA1a verse formed of a prefixed participle or infinitive followed by an auxiliary. 271 a butan ende sculon; a butan ende is sufficient to form an A-verse in SP.III.1.b. See also below.

SA1a: 212 *sceolde witedom. V.a. VI.2.i.b. 150 bring us hælolif. V.d. 159 læf us æcne gefean. 294 forþon heht sigores fruma. VI.2.i.c. 291 ofer ealle men. 406 in ælce tid. VI.1.b; cp. Fap. 122b ofer ealle gesceaft. Jul. 562a. 101 a to worulde forð. 230 a to widan feore. SP never uses such a verse introduced by a; cp. the only one in SP—El. 1256b (p. 56) and also cp. El. 211a (p. 45) and 1287b, Jul. 508b (p. 46) 107 þu tida gehwane. 167 ic lungre eam. 172 ic tearas sceal; cp. pp. 42, 50. A conjunctive particle or an adv. one as the first arsis is usually seen in SP. 133 þæt is eft gereht. VI.2.ii.b.*

Possessive pronominals are not seen used in **SA1b** as its first arsis; VI.1.c.g.f. But *sylf* is used very often: 9 *þin sylfes weorc. 254 þurh þin sylfes gong. 362. Cp. SA1a 108 of sylfum þe. 129 þæs þe hine sylfne us. VI.2.iii.b. DA: 180 *swa þu sylfa sie. We do not find this in Cy. to such a large extent as here: cp. El. 222a (p. 40).**

CRIST III

DA occurs to the extent of 4%, **SA1a** of 11%, **SA1b** of 26%, **SA2a** of 1% approximately. These may roughly be said to approximate to those in **SP**.

DA: 1169 *his frean fet. 1464 þæt longe lif. 1039 7 heortan gehygd. VI.2.i.a. 1075 hu gesunde suna. 1017 seo unclæne gecynd; cp. El. 996a (p. 44). Note the use of the prefix un- here. 1516 ofer þæt fæge folc. 1532 þæt on þæt deope dæl. 1295 þæs þe hie swa fægre gefean. 928 7 him on healfa gehwone.*

VI.2.i.a.b.c.d. 1244 *þæt hy him in wuldre witon*. 1440 *þonne ic fore folce onfeng*; cp. p. 48. 1112 7 of his sidan swa same. VIII.2.b. So, 989 *byrneð wæter swa weax*.

SA1a: 888 *eal monna cynn*. 1587 *his dreames blæd*. 967 *se swearta lig*. 1223 *þa clænan folc*. 972 *eal middangeard*. 869 *se micla dæg*. V.a. VI.2.i.a 1500 *bebead ic eow*. 1477 *ac forgielð me þin lif*. 1475 *ne ascige ic nu*; cp. p. 49. VI.1.e. 1629 *ðær ænig ne mæg*. VI.1.f. 1113 *þær blod 7 wæter*; cp. Jul. 292a. p. 55. 1577 *nængum⁷³ yflum wel*. 1314 7 *nænig behelan mæg*. We should notice that the first arsis is short here—a thing nowhere found in **SP**.⁷⁴ 1458 *meaht her eac geseon*. 1313 *eala þær we nu magon*. VI.1.f.

SA1b: 1352 *ðonne hy him þurh minre noman*. 1507. VI.2.i.b. 1215 *þa tacen geseoð*. VI.2.ii.a. 1637 *agan dream mid gode*. 1448 *ða hi recene mid spere*. VII.1.b. 1630 *hy bræcon cyninges word*. 1128. VI.2.i.b. 1306 *ne mæg þurh þæt flæsc se script*. VIII.2.a. 893 *þæt bið foretacna mæst*; cp. **SA1a** 1020 *for þære onsyne beoð*. These are properly E-verses with anacruses such as occur nowhere in **SP**.

897 *weorþeð bega cyme*. 948 *weorþeð geond sidne grund*. 1640 *þe no ge-endad weorþeð*. It is evident that in this verse the form *wierþ* is metrically required, otherwise it would be an A-verse with an anacrusis *þe no ge-*, which is seen nowhere. It seems also very probable that the real form used in 897 and 948 above is *wierþ*. VI.2.i.a.

ANDREAS

The approximate percentage of **DĀ** here is 5%, **SA1a** 9%, and of **SA1b** 21%. **DĀ** here is almost the same as in **SP**, but there is a wide divergence in respect of **SA1a** and **SA1b**, especially, the latter.

DA: 999 *god dryhtendom*. V.a. 904 *spræc worda worn*. 1145 *het wæpen wera*. VI.2.i.a. 1481 *ofer min gemet*. 1311 *þa com*

seofona sum. 1440 þe^a ic þurh minne muð. VI.1.a.2.i.b. 35 se onwende gewit. VI.1.e. 1285 þæt þu mildheort me. VI.1.g. 212 ne^a on gewittē to wac. 1274 þa wæs eft swa ær. 1476 ac wæs eft swa ær. 1341 ongan eft swa ær. VIII.1.a.b.2.a.b.

SA1a : 819 *berede hleoðorcwidum. V.a.b. 14 þam halig god. 91. 637 ac manna gahwam. 975 þurh minne noman. 1091 in ane tid. 557 saga þances gleaw. VI.1.b.c.2.a. 339 on eowerne agenne dom.* Considering metrically, we should do without the inflections, which must have been put in by the scribe. So, this verse may be said to offer a proof that Andreas was probably written at a time when the inflections had begun to fall off. We should read it as *on eower agen dom* ; cp. p. 45.

No verse is here formed of "a prefixed part. or an infin. plus an auxil." VI.1.d. 256 *hwanon cwomon ge. 307. 438. 661. 317. 629. 920. 1284. VI.1.e. 1434 me is meaht ofer eall. 1214 þæt hie min on ðe. 1718 is his miht 7 his æht. 1684 þær fæder 7 sunu. VII.2.a.d.*

SA1b : 144 *under heolstorcofan. 1005. 1253. 893 syððan hleoðorcwide. V.b. SA1b* in Andr. is not seen as being introduced by a verb as a monosyllabic first thesis, nor by a disyllabic qualifying or pronominal particle both vowels short forming part of the thesis. 1330 *lætað gares ord. 1088 nyston beteran ræd. 1180. 1469. 1460. 1358. 1132. VI.2.i.a.b.c.d.*

498 *ic georne wat. 520 he þeodum sceal. 716 he worde cwæð. 1716 7 cwædon þus. 1411. VI.2.ii.a. 15 þær ænig þa git. 1056 þæs wuldres ne bið. 1123 hie lungre to þæs ; cp. pp. 50, 54, 56. 275 bið þe meorð wiþ god. 1188 eart ðu fag wiþ god. 324 he is cyning on riht. 700. 1719 7 his blæd ofer eall. VII.1.b. 1282 þu wast 7 canst. 747 7 þone þe grund 7 sund. 1467 ne scealt þu in hendum a leng. VIII.2.a (p. 57).*

SA2a : 1604 *se þisne ar(hider onsende). 347 þonne ic eow mid gefean. VIII.3.* In 1604b *h* (in *hider*) must be regarded as silent.⁷⁵

Incomplete verses :

SA1a : 195 *of heofonum. 864 on flyhte.*

SA1b: 489 *iu 7 nu. 1562 þæt is swa cuð. 1704 7 sið no.*
VIII.3. On account of their considerable number, I am inclined to believe that these verses have come down to us as they were originally written by the poet.

PHŒNIX

DA occurs to the extent of 7%, **SA1a** 8%, and **SA1b** 29% approximately.*.

VI. **DA** 482 *þus eadig eorl. 15 ne frostes fnæst. 135. 16. 53. 321 his ealdne eard. SA1a* 530 *his sylfes nest; cp. SA1b* 652 *his fiðru tu. DA* 206 *on healfa gehwær.⁷⁶ 336 on healfa gehwone. SA1b* 110 *æt baða gehwam.⁷⁷ 1.a.2.i.a. DA* 511 *þonne anwald eal. 1.a. SA1b* 440 *tugon longne sið. 457 healdeð meotudes æ. 524 seceð meotudes dom. 541 hergað cyninges þrym. 617 singað meotude lof. 460 flyhð yfla gehwylc. 548 gehyred witedom. 503 weorpeð anra gehwylc.⁷⁸ 2.i.b.c.d.*

DA 232 *of þam weaxeð wyrm. SA1a* 596 *ac þær lifgað a. SA1b* 261 *se dreoseð oft. 180 ac gescylded a. 72 þær no waniað o.⁷⁹ 25; cp. 142 þonne swigað⁸⁰ he. 211 þonne weorpeð⁷⁸ his. 203.1 e. 379 þæt he ærþon wæs. 1.f.*

SA1a 281 *þa hine ærest god. SA1b* 238 *7 æfter þon.⁸¹ 1.g.*

VII. **SA1b** 658 *þær hi dryhtne to giefte. 1.b.*

GUTHLAC B

DA occurs to the extent of 5%, **SA1a** 12%, and **SA1b** 32%.

V. **SA1b** 1101 *þæt swylc snyttrucræft.*

VI. **DA** 1102 *ænges hæleða her. 1113 næfre leana biloren. SA1b* 862 *nænig hæleða is. 895 nænig furðum wæs. 1039. 860. 1.a.2.i.b.ii. DA* 1159 *þæt wit unc eft—metre requires the change here of unc into uncit(?)⁸² 1.g. DA* 801 *ne lices lyre. 802. 854 his wundra geweorc. 2.i.a. SA1a* 894 *æt þam halgan þeom.⁸³ 1014 fore meotudes cneom.⁸³*

* It has been attempted here to bring verses under the general principles of **SP** verse enunciated above, and particular references have been attached to the verses concerned.

SA1a 1208 *huru ic nolde sylf*. **SA1b** 880 *hwilum cyrdon eft*. 882. 972 *hine wunade mid*. 968 *ac hine ræse on*; cp. pp. 49 and 53. Noteworthy is the imitation of Cy.-verse in **SA1b** 850 *us secgað bec* and 879 *swa wilde deor*. **SA1a** 851 *hu Guðlac wearð*. 2.ii.a.

VII. **SA1a**. 1144 *noht longe ofer þis*.

VIII. **SA1b**. 943 *wæs neah seo tid*. 934 *næs he forht se þeah*. 2.a.

Besides, *Gu. B* does not use (i) a verb as a monosyllabic first thesis, nor does it show (ii) the use of an emphasised particle as first thesis in **SA1b**: cp. VI.2.i.a.b.c.d.

GUTHLAC A

DA occurs to the extent of 3%, **SA1a** of 5% and **SA1b** of 26% approximately.

V. **DA** 467 *ne magun þa æfteryld*. a.b.

VI. **DA** 543 *þæt he in þone grymman gryre*. 2.ii. **SA1a** 186 *stod seo dygle stow*. 718 *stod se grena wong*. 681 *eom ic þara twelfa sum*. 2.i.b.c. **SA1b** 494 *ahte bega geweald*. 772 *habbað wisne geþoht*. 2 i.a.b.c.d. **DA** 344 *swa þeos eorðe eall*. 1.a.

SA1a 66 *hu Guðlac his*. 2.iii.a. **SA1b** 512 *a þære sawle wel*. 2.iii.

DA 472 *þe gemete monig*.⁸⁴ **SA1a** 79 *hwæt we hyrdon oft*. 1.e.2.ii.c.

VII. **SA1b** 289 *is min hyht mid Goð*. 1.b.

VIII. **SA1b** 486 *sceolde he sares þa gen*. 557 *forþon þu synna to fela*. 371 *hwylc wæs mara þon*⁸⁵ *he*; cp. p. 57.

SA2a 672 *þæs þe ge him to dare*. VIII.3.

THE DREAM OF THE RQODE

DA occurs to the extent of 1% only, **SA1a** of 6%, and **SA1b** of 29% approximately.

VI. **SA1a** 98 *se þe ælmihtig god.*⁸⁶ **SA1b** 38 *hwæðre ic fæstæ stod.* 101 *hwæðre eft dryhten aras; eft* forms rather an arsis in **SP**. 2.ii.b.

SA1a 77 7 *gyredon me.*⁸⁷ 2.ii.c.

SA1b 106 7 *his englas mid.* **SA1a** 92 *swylce swa he his modor eac; see p. 54: swylce swa* introducing a verse is not seen in **SP**. 2.iii.a.b.

VIII. **SA2a** 18 *hwæðre ic purh þæt gold: hwæðre* is hardly used so much in **SP** as here in introducing a thesis; see p. 36.

The Rood does not also show any conformity with **SP** in the use of the monosyllabic first thesis.

THE RIDDLES

VI. **DA** 45,7 *þæt he efelang ær.* **SA1a** 27,1 *mec feonda sum.* 29,1 *bið foldan dæl.* 41,11 *beoð eagan min.* 41,39 *his deogol þing.* 60,8. 1.a. 2.i.a.

SA1a 41,86 *nis under me.* 88,19 *sculon æfter cuman.* **SA1b** 21, 21 *þe ic æfter woc.* On a prep.⁸¹ forming the first arsis see 1.a.b.c.d.e.f.g.

SA1a 17,9 7 *mec stiðne wiþ.* **SA1b** 4,13 *se mec wraðe on.* 14,2 7 *hyra sweostor mid.* 23,18 7 *hyra bloncan mid.* 21,29 *se mec gearo on.* 1.g.

DA 16,20 *gif ic mægbyrig*⁸⁸ *mot.* 87,1 *ic seah wundorlice*⁸⁹ *wiht.* 30,7. 26,1. 25,1. 21,1. 19,1. 2.i.b. 24,2 *ic eom wrætlic wiht.* **SA1a** 33,5 *næfde sellican wiht.* Probably after **DA** 24,2 the forms in *-lice* or *-licu* might all be considered as scribal errors for those in *-lic*, but this is doubtful, in view of the following: **SA1a** 41,69 *þæt swa fromlice mæg.* 2.ii. So, the removal of difficulty in the following would lie in the explanation that originally the *-ol-* and *-er-* did not form distinct syllables: **SA1a** 16,21 *on degolne weg.* 21,7 *purh hlutterne dæg.*

DA 41,18 7 *eofore eom.* 2.ii.a. 7,1 *mec gesette soð.* 2,3 *þonne ic astige strong.* 1.e. **SA1b** 85,5 *he sceal rinnan*⁹⁰ *forð.*

4,38. 4,63. 4,70. 7,7,8. 23,19. 28,9. 1.e. **SA1a** 88,30 *ne æfre uncer awþer his*. 44,8 *findað witode him*. **SA1b** 40,27 *leofað efne se þeah*.

DA 4,17 *hwilum ic sceal ufan*. 25,3 *hwilum græde swa gos*. **SA1a** 25,2. 49,8 *hyra hælo to gode*. **SA1b** 4,21 *hyre deorc on lust*. 60,7. 1,12 *wæs me hwæþre eac lað*. VII. 1.b. VIII.2.a.

SA2a 24,3 *þonne ic onbuge*. 30,5 *wolde hyre on þære byrig*. 91,8. 40,26. 41,16. 71,6. VIII.3.

CHAPTER III

C-VERSES

The Signed Poems

DA amounts to 2%, **SA1a** to 17%, and **SA1b** to 17% approximately in **SP**.

I. Verses constituted each of one word :

DA : Nil.

SA1a : An adj. or adv. or participle : Jul. 50 *unwaclice*. 193 *unwaclicra*. 617. El. 410 *untraglice*. 529 *unweaxenne*.

Second arsis short : 1278 *atydrede* ; Dissyllabic first thesis : 4 2 *ungebletsade*.

A prefixed verb : Jul. 198 *geþingie*. 717. 448 *geþrowade*. 621. 649. Cr. II. 828 *beheofiað* ; against combining¹ this with *þonnz* by putting a semicolon after the latter, comp. II.2.i.b. El. 1150 *gefullaste*. 678 *geclænsian*. 854. 858. 1009. 791 *geopenie*. 1101.

SA1b : Only one here. Second arsis short : El. 563 *geþrowade*.

II. Secondly, the two arses are formed of one single expression : (a) one word, (b) a compound, and (c) a proper noun.

(a) One word :

DA : Monosyllabic first thesis : a prep. : Jul. 233 *to carcerne*. Cr. II. 735. El. 715.

SA1a : Monosyllabic first thesis is a prep., a subst. or adj. (cp. Jul. 406a) forming the arses : Jul. 338 *þurh myrrelsan*. 663 *wiþ hettendra*. 406. 727. Cr. II. 729 *in byrgenne*. 824 *æt ærestan*. Fap. 26. El. 177. 299. 1124. 546 *for þislicne*. 942. 1122. 186. 484. 820 *mid haligra*. 1056. 1187. 521 *for oferþearfe*. Jul. 424 *fore oferhygdum*. Cr. II. 796. 837. Fap. 71. El. 745.

Second arsis short : Jul. 695 *mid þeodscipe*. El. 289 *þurh witgena*. 1166.

A prep. with a following prefix makes a dissyllabic first thesis : Cr. II. 597 *to gefremmanne*. 700 *þurh gesomninga*. El. 533. 607. 1165.

The monosyllabic first thesis is sometimes an adverbial or a qualifying particle before a subst. : El. 744 *þa þegnunge*. 472 *þæs unrihtes*. Second arsis short in Jul. 515 *ne witgena*. El. 70 *þam casere*.

A light particle, 7, a conj. or an adverbial particle before an adverb or a verb : El. 189 *þus gleawlice*. 780. 1158 7 *deorlicast*. Second arsis short : Jul. 66 *þa reordade*. Cr. II. 484 7 *fulwiadð*. El. 773 *þæt ricsie*. An adv. or conj. or 7 with a prefix makes a dissyllabic first thesis : Jul. 54 *ne gepreatian*. Cr. II. 616 7 *geþingade*. El. 519 *þæt geprowade*. Trisyllabic first thesis : Jul. 596 *swylce he grennade*. Cr. II. 659 *þa us geweorþade*.

An adj. preceded by 7, a conj. or a qualifying particle as the first thesis : Jul. 152 *þam wyrrestan*. 250. 450 *þæt unsælig*. Cr. II. 521 7 *æþeleste*. El. 323 *þa wisestan*. 277. 1173. El. 132 *sume unsofte*. 82 *þeah þe² elþeodige*.

A thesis consisting of more syllables than one is also formed thus : (i) A prep. or verb alone or preceded by another particle : Jul. 115 *sceal to oþerre*. Cr. II. 786 *hu æt ærestan*. El. 738 7 *to þegnunge*. 301 7 *fram unclænum*. Cr. II. 517 *we mid þyslice*. 705 *under hæðenra*. El. 245. Second arsis short : Jul. 359 *butan earfeðum*. El. 1291 7 *butan earfeðum*.

Jul. 456 *þu scealt 7 dettan*. 394 *secan oþerne*. 702. Cr. II. 491 *þa wearð semninga*. El. 138 *þa wæs modigra*. 1109 *þa cwom semninga*. 229. 798 *þæt he sie soðlice*.

(ii) A pron. or adv. particle preceded by another lighter particle, adv., conj. mainly, or a verb : Jul. 477 *þæt hi færinga*. 120. 124. 145 *þe þu unsnyttrum*. 308. 382 *gif ic ænigne*. 582 *het þa ofstlice*. Cr. II. 440 *nu þu geornlice*. 575. El. 317. 386. 427. 389. 454. 713. 1196. 288 *ic þæt geornlice*. 690 7 *me sweotollice*. 200 7 *hine soðlice*. 946 *þæt þu unsnyttrum*. 1274 7 *eft*

semninga. 280 *þa þe deoplicost*. 1019. Second arsis short : Jul. 178 *þæt ic þeodscipe*. El. 166 *hio him 7sware*. 567. Jul. 153 *ac ic weorþige*. 449. 539. El. 421 *on þam þrowade*. 699. 958.

Thesis consisting of a dissyllabic adv. : Cr. II. 767 *symle wærlíce*. Second arsis short : El. 1001 *syððan 7sware*.

Trisyllabic first thesis : Jul. 40 *þæt him mon fromlicast*. 89 *eode þa fromlice*. 270. El. 225 *ongan þa ofstlice*. Second arsis short : El. 900 *ongan þa hleoðrian*. A quadrisyllabic first thesis : Jul. 446 *forþon ic þec halsige*. Cr. II. 506 *gesegon hy æl-beorhte*.

(iii) A qualifying particle preceded by another one : Jul. 94 *7 seo sweteste*. 206 *wiþ þa selestan*. 207. 248. 340. 572. 166 *min se swetesta*. El. 169 *þa þa wisestan*. 931. Jul. 373 *bi me lifgendre*. 147 *him seo unforhte*. 427 *7 þy unbealdra*. 552. 331 *for his onsyne*. Cr. II. 470 *þurh his þrowinga*. Fap. 3 *hu þa æþelingas*. 85 *þys þa æþelingas*. El. 796 *7 þy fæstlicor*. 983 *7 þam wiggende*. 1209. 630. 1072 *to þam bisceope*. 960 *7 swa uncyðig*. 1216. 516. 1024 *mid þam æpelestum*. Second arsis short : Jul. 97 *þurh þin orlegu*. Cr. II. 560. El. 416 *wiþ þam casere*. 298. Jul. 37 *þe² in þæs æþelinges*. Cr. II. 505. El. 1233 *þære deorestan*. 451 *7 hyra dryhtscipe*. 732 *ofer þam æpelestan*. Jul. 319 *hyre se æglæca*. Trisyllabic first thesis : Jul. 204 *on þære grimmestan*. 519 *þæt mec þus bealdlice*. 278. 730 *þæt we þine onsyne*.³ Quadrisyllabic first thesis with second arsis short : El. 175 *þæt hie for þam casere*.

SA1b : Here are only two verses with a prep. serving as the monosyllabic first thesis, which mainly consists of a qualifying particle : Cr. II. 761 *wiþ sceþþendra*. El. 64 *wiþ ofermægene*. Jul. 93 *seo dyreste*. 247. 179 *þa leasinga*. 543 *þone sontrestan*. Cr. II. 520 *þæt seleste*. El. 153 *þa wisestan*. 536. 1018. 689. Second arsis short : El. 212 *þam casere*. Jul. 160 *He² in æringe*. El. 611.

A thesis consisting of more syllables than one is formed thus :

(i) A prep. or verb preceded by another particle : El. 172 *þa þurh fulwihte*. Second arsis short : El. 642 *him on 7sware*. 829 *þæt he² on twentigum*. Trisyllabic first thesis : El. 498 *swa he þurh feondscipe*.

Jul. 242 *þa cwom semninga*. 614. Cr. II. 676 *sum mæg fromlice*. 841 *þær bið æghwylcum*. 672. El. 673 *þu scealt geagninga*. Second arsis short : Jul. 263 *þe sind heardlicu*. 580 *se wæs æghwonan*. 105 *ageaf 7sware*. 117. 130. 147. 175. 319. El. 455. 462. 662. 130 *wardon heardingas*. 356 *nahton foreþances*. Trisyllabic first thesis : El. 25 *þa wurdon heardingas*.

(ii) An emphasised pron. or adv. preceded by another particle : Jul. 136 *þe þu hæstlice*. 492. 149. 571 *hu he sarlicast*. 205. 484 *þæt hy færinga*. 662. Cr. II. 762 *þi læs unholdan*. El. 990 *næs þa fricgendra*. 1201 *þa heo seleste*. 1086. 1096 7 *þa geornlice*. Second arsis short : Jul. 486 *ic him byrlade*. El. 334 *hwæt ge witgena*. 375. El. 1221 *þæt hie weorþedon*.

(iii) A qualifying particle preceded by another one : Jul. 653 *to þam lifgendan*. 339 *we þa heardestan*. Cr. II. 458 *hy þæs lareowes*. El. 652 *ge þa byrgenna*. 1064. 930 *in þa sweartestan*. 1234. 431 7 *þa fæderlican*. 1106 *þær þa Æþelestan*. Trisyllabic first thesis : Jul. 355 *þæt þu þy sweotollicor*. 268 *þe hyre se æglæca*.

(b) A compound :

DA : A prep. as monosyllabic first thesis with the second arsis short : Jul. 341 *þurh sarslege*. 671. 547. Cr. II. 482 *geond widwegas*. Dissyllabic first thesis : El. 1113 *oþþe godgimmas*. Second arsis short : Cr. II. 765 *of his brægdbogan*.

SA1a : A prep. or 7 stands as the monosyllabic first thesis, but sometimes a pron., a qualifying particle, or a verb is also used in a verse with the second arsis short : Jul. 426 *wiþ soð-fæstum*. 675. 549. 480 *on mereflode*. Cr. II. 555 *on heahsetle*. 732. 603. El. 67 *on neaweste*. 873. 241 *on egstreame*. 297. 650. 657. 688. 740. 914. 929 7 *manþeawum*. 1048. 778. 63. 251. 126. 137. 242. 330. 1108. Second thesis accented : Jul. 128 7 *þrea-niedlic*. Second arsis short : Jul. 72 *on modsefan*. 187. 234.

265. 404. 480. 405. 489. 384. Cr. II. 610 to *feorhnere*. El. 213 on *fyrhðsefan*. 316. 849. 1078. 875. 296. 425. 639. 458. 467. 735. 1014. 736. 819. 897. 925. 1153. 1185. 1275. 554 on *mepelstede*. 98. 844. Jul. 687 ofer *beorsetlē*. Cr. II. 675 ofer *scildhreadan*. El. 31 ofer *burgenta*. 249. 1016. 269. 233 ofer *mearcpaðu*. 255. 980 ofer *eorlmægen*.⁶ 995. 220 *pæs siðfætes*. 1111 *hira willgiefan*. Jul. 165 *hyre brydguma*. Cr. II. 460 *hyra sincgiefan*. 537. El. 473 *þon*⁶ *uðweotan*. Cr. II. 664 *sumum wordlaðe*. Jul. 418 *saga earmsceapen*. Dissyllabic first thesis : Jul. 376 in *gebedstowe*. Second arsis short : 684 *seo geneatscolu*. 611 of *gewindagum*.

First thesis consisting of more syllables than one is constituted thus : (i) A prep. or verb, single or preceded by some other particle : Jul. 544 under *hlinscuan*. 554. Cr. II. 711 *æfter upstige*. El. 363 *æfter woruldstundum*. 1267. 1033. 675. Second arsis short : Fap. 64 *pæt mid Sigelwarum*. 22 *æfter guðplegan*. Jul. 43 under *hordlocan*. 527. 660. Cr. II. 573. 635. El. 135 *æfter stanclifum*. 44. 430. 652. 653. 695. 787. 829. 991. 398 *pa on fyrndagum*. Trisyllabic first thesis : Jul. 439 *pæt ic in manweorcum*.

Jul. 18 *sum wæs æhtwelig*. El. 40 *woldon Romwara*. Trisyllabic first thesis : Cr. II. 564 *ne meahton wiþerbrogan*.

(ii) A pron. or adv. particle preceded by another one : Jul. 91 *pær he glædmode*.⁷ 410 *pæt he manweorcum*. 713. Cr. II. 548 *pæt him ælbeorhte*. 662 7 *eac monigfealde*. 731 *pa he hellwarena*. El. 306 *swa ge modblinde*. 9. 396. 934 *him pa gleawhydig*. 629. 367. Second arsis short : Jul. 70 *pæt heo mæglufan*. 156. 476. El. 594 *pæt he gencwidas*. So also the following : El. 1015 *syððan winemægas*. 1258 *peah he² in medohealle*. Second arsis short : El. 59 *pæt he²on Romwara*.

Trisyllabic first thesis : Jul. 366 *pæt ic him monigfealde*. El. 621 *gif þu in heofonrice*. 72 *puhte him wlitescyne*. Fap. 114 *nempe he godcundes*. Cr. II. 506 *gesegon hy ælbeorhte*. Second arsis short : El. 116 *syððan heo earhfare*. 827 *ongan pa wilfægen*.

(iii) A qualifying particle preceded by a prep. or adv. or pron. or verbal or conj. one : Jul. 162 *to his domsetle*. 202. 685. 534. 454 *þa seo wlitescyne*. 229. Cr. II. 567 *wiþ his ealdfeondum*. 615. 738. 655 *þe þæs upstiges*. 520 *ealra sigebearna*. El. 97 7 *þe sorgleasra*. 968 *geond þa werþeode*. 1220. 146. 265. 170. 133. 444. 550. 1256. 1304. 656 *we þæs hereweorces*. 266 *wæs seo eadhreðige*. 515 *þara bealodæda*. Jul. 260 *hyre se wræcmæcga*. Cr. II. 696 *He² is se soðfæsta*. Second arsis short : Jul. 240 *in þam nydclafan*. 243. 324. 455. 225 *þa þam folctogan*. 276 *þinre eadgife*. 296. 415 *þon⁶ þæs lichoman*. Cr. II. 459 *on þam wildæge*. 497. 802. 821. 706. 822 *on his geardagum*. 587 *þurh his hidercyme*. El. 1108 *on þam wangstede*. 793. 658 7 *þa wigþræce*. 926. 1008. 11 *wæs se lindhwata*. 221 *ne þæs wilgifan*.

Trisyllabic first thesis : Cr. II. 638 *in þære godcundan*. Second arsis short : Cr. II. 755 *mid usse lichoman*.

SA1b : The monosyllabic first thesis consists of a prep., 7, a qualifying particle, a conj. or adv. one, or a verb : Jul. 438 *wiþ soðfæstum*. 507. 154 7 *mægenþrymmes*. 576. 596 7 *gristb.tade*. Cr. II. 469 *geond woruldinnan*. 835. 557. El. 522 *þurh leoðrune*.⁸ 10. 456. 20 7 *Hreðgotan*. 1023. 964 *þæs sigebeames*. Jul. 337 *gif soðfæstra*. 550 *ne þweorhtimbran*. El. 133 *sume healfcwice*. 1184 *þon⁶ beadurofe*. Cr. II. 763 *þon⁶ wrohtbora*. El. 1178 *þon⁶ fyrðhwate*. Jul. 9 *ofer werþeode*. Fap. 15. El. 996 *ofer swonrade*. Second arsis short : Jul. 157 *wiþ hellsceaþan*. 334. 603. 690. Cr. II. 618 7 *lichoman*. 831 *on fyrbaðe*. El. 105 *mid ærdæge*. 203. 282. 292 7 *dæðhwate*. 441. 528. 727. 730. 894 *on fyrhðsefan*. 494 *bæd þrymcyning*.

A thesis consisting of more syllables than one is formed thus :

(i) A prep. or verb, dissyllabic or preceded by another particle : Jul. 336 7 *in bælwylme*. Cr. II. 561 7 *in cwicsusle*. El. 36 *þæt on ælfylce*. Second arsis short : *El. 711 7 *of nydcleofan*. 948 7 *on fyrbaðe*. Cr. II. 769 *under banlocan*. Jul. 478 *sume²on yðfare*.

Jul. 327 *we beoð hygegeomre*. Cr. II. 670 *sum mæg godcunde*. El. 907 *nu cwom elpeodig*. 981 *sceoldon Romwarena*. Second arsis short : Cr. II. 742 *þa wearð burgwarum*. El. 1266 *nu sint geardagas*. 46 *wæron Romware*. 259.

Trisyllabic first thesis : Jul. 487 *þæt hi in winsele*. Cr. II. 851 *swa we on laguflode*. 554 *gesegon wilcuman*.

(ii) A pron. or adv. particle preceded by another particle having some emphasis generally, and also by 7 : Jul. 198 7 *him þoncwyrdē*. 325 *þæt we soðfæstra*. 362. 636. 348. 360. Cr. II. 443 *þa se ælmihtiga*. El. 1145 *swa hie ælmihtig*. 552 *þæt ge seonoddomas*. 994 *þe him hereræswan*. 170. Second arsis short : Cr. II. 559 *þe hi geardagum*. El. 290 *þæt ge geardagum*. 523 *þæt þu hospcwide*. 534. 823 *þeah he stangreopum*. 834. 1003. Jul. 643 *þæt hine werþeode*.

Trisyllabic first thesis : Jul. 649 *þy læs hit færbledum*. 664. Second arsis short : Jul. 536 *ongan þa hreowcearig*.

A dissyllabic conj. or adv. serves also as the first thesis : Cr. II. 600 *þætte werþeode*. El. 1112 *swylce heofonsteorran*. 57 *sipþan elpeodige*. Second arsis short : Cr. II. 656 *þætte liffruma*. El. 359 *nales gyrnwræcum*.

(iii) A qualifying particle preceded by a prep. or 7 or sometimes by an emphasised pron. : Jul. 38 *þære wifgista*. 267 *for þam færspelle*. 451 7 *þus dolwillen*. Cr. II. 844 *on þam sigeþreate*. 849 *ær þam gryrebrogan*. El. 760 7 *þu womfulle*. 1194. 811 7 *swa manweorcum*. 993 *æt þam willspelle*. 168. 1020. 420. 665. 860. 493 *ac his ealdfeondum*. 984 *þe þæt sigorbeacen*. Second arsis short : Jul. 114 *he þa brydlufan*. 423. 671. Cr. II. 766 *wiþ þam færscyte*. 538 *wæs seo treowlufu*. El. 272 *þæt þæt leodmægen*.⁹ 335. 752 7 *eall heahmægen*.⁹ 604 *to þam anhagan*.

Trisyllabic first thesis : Jul. 214 *wiþ þinum scinlace*. El. 643 *on þisse werþeode*. 1128. Second arsis short : El. 191 *æt þam se leodfruma*. 402 *on þysse folcscere*. 967.

(c) A proper noun :

DA : Nil.

SA1a: Monosyllabic first thesis a prep., a conj., or a pron. particle: Cr. II. 453 *in Betleme*. Nap. 51 *on Indea*. 13 *purh Nerones*. 35 *mid Judeum*. 38 *mid Asseum*. 67 *purh Mattheus*. 17 *for Egias*. El. 216 *to Judeum*. 1202. 278. 328. 1232 *mid Marian*. 433 *þæt Israhela*. Cr. II. 637 *þone*¹⁰ *Judeus*. El. 1055 *in Jerusalem*. Fap. 16 *swylce*² *Andreas*. 36 *fore*¹⁰ *Herode*.

(i) A prep. or verb preceded by 7 or a pron. or a conj. particle: Fap. 43 *þæt to Indeum*. 45 *þone*¹⁰ *heht Astrias*. El. 391. 774 7 *purh Marian*. 976 7 *wæs Judeum*.

(ii) A pron. or adv. particle preceded by a conj. or adv. one or 7: El. 397 *hwæt we Ebrisce*. 509 *þeah he Stephanus*. 361 7 *me Israhela*. Jul. 307 *swylce*² *ic Egias*.

Trisyllabic first thesis: Cr. II. 445 *siþþan he Marian*.

SA1b: Monosyllabic first thesis a prep. or an adv. particle: Cr. II. 533 *to Hierusalem*. Fap 70. 45 *in Albano*. El. 645 *swa Trojana*.

(i) A prep. preceded by an adv. particle: El. 190 *swa from Silvestre*.

(ii) An adv. or pron. particle preceded by another one: El. 1210 *þe him Cyriacus*. 1058 7 *hine*¹⁰ *Cyriacus*. 268 *þæt hio Judea*. 1129 *hæfde Cyriacus*. Trisyllabic first thesis: Jul. 293 *þa gen ic Herode*.

III. Thirdly, the arses consist of words one of which qualifies the other:

DA: The monosyllabic first thesis is made up of a prefix, a prep., or a qualifying particle: Jul. 721 *gemyne modig*. El. 884 *ahæfen halig*. 936.¹¹ Second arsis short: Jul. 628 *ongean gramum*.

Cr. II. 442 *purh sefan snyttro*. El. 382. 43. Jul. 533 *on hyge halge*. 604. Cr. II. 811 *geond woruld wide*. Second arsis short: Cr. II. 745 *ofer*¹⁰ *heah hleoðu*. El. 447 *min swæs sunu*.

Second thesis accented: Jul. 672 *to scipe sceohmod*.

Dissyllabic first thesis: Jul. 511 *þæt me þus þriste*. El. 493 *ne geald he*² *yfel yfele*.

SA1a : The monosyllabic first thesis is formed of a prep. in most cases, and in a few cases it is formed of an adv. : Jul. 365 *to godes willan*. 509 *from fruman worulde*. 342 *on sefan þinum*. 444 *to late micles*. Cr. II. 617 *wiþ fæder swæsne*. 480 *þurh gife mine*. 686 *þus god meahlig*. Fap. 27 *on weres hade*. 119 *þær cyning engla*. El. 1179 *on twa healfe*. 140 *from dæges orde*. 290. 399. 537. 543. 596. 668 7 *tweon swiðast*. 197 7 *hyht nih(e)st*.¹² 449. Second arsis short : Cr. II. 764 *in folc godes*. 852 *ofer*¹⁰ *cald wæter*. Jul. 23 *ofer*¹⁰ *word godes*. El. 372. 963 *þurh bearn godes*. 1126. 231 *þær wlonc manig*. Cr. II. 514 *wile*¹⁰ *up heonan*.

The first thesis consisting of more syllables than one is constituted thus : (i) A dissyllabic prep. or adv. : Jul. 491 *butan godes tacne*. El. 1227 *butan six nihtum*. Jul. 669 *symle soð lufu*.

(ii) A pron. or adv. particle preceded by another one : Jul. 146 *þa þu goda ussa*. 169 *gif þu godum ussum*. 274 *þe þu fæder engla*. 482 *þæt hi hyra dreorge*. Cr. II. 477 *ac ic lufan symle*. 792 *þe*² *ic ne heold teala*. El. 636 *is nu feale siþþan*. 669 *him oncwæð hraðe*.

Trisyllabic first thesis : El. 783 *gedo nu fæder engla*. IV.3.e. VI.1.b. 813 *nu ic þe bearn godes*. Jul. 647 *forþon ic leof weorod*.

(iii) A qualifying particle preceded by another one : Cr. II. 456 *þa se brega mæra*.

SA1b : The monosyllabic first thesis consists of a prep. or 7 : Jul. 482 *on hean galgan*. 46 *on wera mengu*. Cr. II. 475 *to fæder rice*. 775. El. 954 *on twa healfa*. 72 *on weres hade*. 204 *on godes bocum*. 304. 341. 525. 544 7 *witan snyttro*. 562. 765. 937. 1057. Second thesis accented(?) : El. 201 *on godes þeowdom*. II.1.ii. Jul. 498 7 *ryne tungla*. 94. 720. Cr. II. 487. 663. 605 7 *weder liðe*. El. 686 *þurh sunu meotudes*. 181 *of locan deofla*. 947. 1141. Jul. 540 *fore*¹⁰ *godes sibbum*. Cr. II. 509 *ofer*¹⁰ *wera mengu*. Second arsis short : Jul. 80 *þurh soð godu*. 408 *ofer*¹⁰ *lof godes*. El. 158. Dissyllabic first thesis : Jul. 138 *þurh gedwolan þinne*.

A verb also forms the first arsis with a pron., but more generally with a prefix, as the monosyllabic first thesis: El. 2 *geteled rimes*. 634. 932 *wiþsæcest fæste*. 419 *ic wat geare*. 710 *hio bebead hraðe*.

Thesis consisting of more syllables than one is constituted thus: (i) A prep. or verb preceded by a light particle 7, or a pron. or adv.: Jul. 652 *ge mid lufan sibbe*. 804 *he mid bam handum*. 491 *þa for lufan dryhtnes*. 836. 1317 7 *to suna meotodes*.

Jul. 365 *ic beo gearo sona*. 398. 545 *þæt is fæder user*. Cr. II. 671 *sum mæg ryne tungla*. Second arsis short: Jul. 224 *þæt is soð cyning*. 632 *nu is wen micel*. Cr. II. 666 *se mæg eal fela*. 801 *þær sceal forht manig*. El. 13 *he wæs riht cyning*. 173 *him wæs leoht sefa*. 426 *nu is wen micel*. 605. 646. Jul. 35 *hire wæs godes egga*.

(ii) An emphasised pron. or adv. preceded by an adv. or conj. particle: Cr. II. 707 *ac hi godes tempel*. El. 479 *þeah he sume hwile*. 986 *þæt ær feala mæla*. Jul. 501 *þæt hi lufan dryhtnes*. 619 *þæt heo goda ussa*. 666. El. 48 *þeah hie weorod læsse*. 474. 209 *þæt hie god sylfne*. 759 *þæs þu god dryhten*. 1043 *se þe² ær feala tida*. Second arsis short: Jul. 194 *þæt þu soð godu*. 192 *þeah þu ær feala*. 695 *is me þearf micel*. Cr. II. 751. 848. El. 444 *on þam soð cyning*.

Trisyllabic first thesis: Jul. 328 *ne bið us frea milde*.

A dissyllabic conj. or adv. also forms the first thesis: Jul. 354 *nales feam siðum*. El. 817. Cr. II. 715 *þætte cyning engla*. 695 *butan god sylfa*.

(iii) A qualifying particle preceded by 7, a prep., adv. or a verb: Cr. II. 699 *swa seo godes circe*. Jul. 32 *mid hyre²⁰ fæder willan*. El. 1305 *bið þam twam dælum*. 958 *ymb þæs weres snyttro*. 966. 1037. Second arsis short: Jul. 402 *bið se torr pyrel*. El. 517 7 *min swæs fæder*.

Trisyllabic first thesis: Jul. 103 *þæt þu þæs weres frige*.

There are some **SA1b** verses in which the relation between the qualifying and the qualified words forming the arses is not so direct as in those seen above :

The monosyllabic first thesis is generally formed of a prep. or 7; sometimes it is also formed of a verbal particle : Jul 620 7 *mec swiðast*. El. 659 7 *pis næfre*. 403 *wip þec æfre*. Second arsis short : Jul. 384 *nele¹⁰ feor þonan*.

Thesis consisting of more syllables than one is constituted thus :

(i) A prep. or verb preceded by another particle or particles : Jul. 551 *is on me sweotol*. El. 1118 *in gedwolan lange*. Jul. 701 *of sceal ic þissum*. 389 *ic sceal feor þonan*. Fap. 78 *him wearð bam samod*. 109. El. 1028 *þær bið a gearu*.

Trisyllabic first thesis : Fap. 57 7 *him wæs Gad nama*.

(ii) An emphasised pron. or adv. preceded by another particle or particles : Cr. II. 777 *sie him lof symle*. 535 *þonan hy God nyhst¹²*. Jul. 192 *peah þu ær feala*. 254.

Trisyllabic first thesis with second arsis short : Jul. 253 *swa he þec ut heonan*.

(iii) A qualifying particle preceded by another one : El. 533 *gif þeos cwen usic*. Second arsis short : El. 76 *him se ar hraðe*. 95 7 *se ar somod*. 1047 7 *swa leof gode*.

IV. Fourthly, a verb forms the second arsis :

DA : The monosyllabic first thesis consists of a prep., or sometimes of an adv. : El. 226 *to flote fisan*. 232. 253. 424. 474. 1148. 1168. Cr. II. 818 *ne² on gylp geote*. Second arsis short : 797 *þon⁶ C. cwacað*.

First thesis made up of more syllables than one is formed of :

(i) A prep. preceded by 7, or a prep. plus a prefix following : Jul. 188 7 *mid sweopum swingan*. El. 78 7 *be naman nemde*. Jul. 484 *to geflite¹⁴ fremede*. El. 646 *purh gefeoht fremedon*.

(ii) A pron. preceding the prefix of a light adv. forming the first arsis : El. 108 *him beforan fremede*. Trisyllabic first thesis : Cr. II. 643 *þe him beforan fremede*.

(iii) A qualifying particle preceded by a lighter particle or particles: second arsis short: El. 731 7 *þu sylf sitest*. Trisyllabic first thesis: Cr. II. 691 *swa he his weorc weorðað*.

SA1a: Three combinations for the arses:

The first arsis being made up of (a) a prefixed participle or infinitive, (b) a prefixed noun or adv., (c) an unprefixd noun, pronoun or adv.:

(a) a prefixed participle or infinitive: Jul. 330 *gedon habbaþ*: only one; cp. **SA1b** (a) below. Dissyllabic first thesis: Cr. II. 692 *þæt ahæfen wæron*.

(b) a prefixed noun or adv.: Jul. 367 *ongean bere*: only one; cp. **SA1b** (b) below.

(c) an unprefixd noun, pronoun or adv.: the monosyllabic first thesis consists generally of a prep. or 7, but at times also of an adv. particle: El. 354 7 *bearn cende*. 505. 755. Second arsis short: Cr. II. 513 *on swegl faran*. 791 *þon* eft cymeð*. El. 706 *ne leng helan*.

First thesis consisting of more syllables than one is made thus:

(i) A prep. or verb preceded by a pron. or adv. particle: second arsis short: El. 733 *þe geond lyft farað*. Cr. II. 547 *þæt is wel cweden*. 651 *He wæs upp hæfen*. Trisyllabic first thesis: El. 807 *nu ic þurh soð hafu*.

(ii) A pron. or adv. particle preceded by another one, *ne*, *þæt*, *hwær* or the like: Jul. 218 *ne þær freme meteð*. Cr. II. 464 *ær þon¹⁵ up stige¹⁶*. 544. El. 460 *þæt he Crist wære*. Second arsis short: Cr. II. 478 7 *eow meah t gief e*. 604 *He us æt gief eð*. Trisyllabic first thesis: Jul. 633 *þæt heo mec eft wille*. 629 *gehyrde² heo hearm galan*. Cr. II. 756 *forþon we a sculon*.

(iii) A qualifying particle preceded by an adv. one: El. 624 *hwær seo rod wunige*.

SA1b: (a) A prefixed participle* or* infinitive: Jul. 677 *geliden hæfdon*. 458. Cr. II. 658 *ahæfen wurde*. 840. 858. El. 155 *gefrigen hæfdon*. 224. 249. 288 *ongiten hæbbe*. 324. 369. 412.

415. 429. 707. 861. 975. 997. 1253. 1158. Trisyllabic first thesis : Jul. 11 *swa he biboden hæfde*.

(b) A prefixed noun or adv. : Jul. 202 *gedwolan fylgest*. El. 1153 *beforan sungon*. 953 *geflitu¹⁴ rærdon*.

The dissyllabic first thesis is formed of :

(i) A prep. or 7 plus the prefix : Jul. 373 *from gebede swiceð*. Cr. II. 795 *on gemot læded*. El. 1238 7 *geþanc reodode¹⁷*. 311 7 *gedwolan lifdon*. 371. 387. 443. 654. 658. 826 *on gewritum cyðed*. 1040. 1255. Second arsis short : Jul. 421 7 *gewin tuge*. El. 279 *on gemot cuman*. 644. 1302. Cr. II. 833 *on gemot cymeð*. El. 1232 *þe² on gemynd nime*.

(ii) An adv. or pron. particle plus the prefix : Cr. II. 547 *swa gewritu secgað*. El. 674. Second arsis short : Jul. 314 *ne gerim witan*. Trisyllabic first thesis : Jul. 87 *gif þe gedafen þince*. Cr. II. 468 *swa ær beforan sungon*.

(c) An unprefixd noun, pron. or adv. :

The monosyllabic first thesis is formed generally of a prep. or 7, but a pron., adv., a verbal or a qualifying particle is also used : Jul. 137 *to me beotast*. 123. 274. 275. 289. 357. 613. 721. 271 *to gode cleopian¹⁸*. Cr. II. 622 7 *wræc dreogan*. 478 7 *mid wunige*. Fap. 115 *to gode cleopigan*. El. 758 7 *bleom wrizleð*. 508. 134 7 *feore¹⁹ beorgan*. 557. 940. 1099 *to gode cleopode*. 971 *swa brimu fæðmað*. 14 *hine¹⁰ god trymede*. 50 *þon' 6 rand dynede*. Cr. II. 682 *his giefe bryttað*. Jul. 387 *nele¹⁰ gode swican*. Second arsis short : Cr. II. 825 *þon' 6 eft cymeð*. El. 1132 *ofer¹⁰ hleor goten*.

First thesis formed of more syllables than one is constituted thus :

(i) A prep. or verb preceded by another particle or particles : Jul. 262 7 *to þe sended*. 106 *hio to gode hæfde*. 638 7 *to lofe trymman*. El. 1135 *heo on cneo sette*. 297 *ge mid horu speowdon*. Jul. 473 *sume² in bryne sende*. El. 1285 *þon' 6 on þreo dæleð*. Second arsis short : Jul. 85 *ac on spild giefe*. Trisyllabic first thesis : Jul. 215 *þe þu to godum tiohhast*. El. 666 7 *nu on lyge cyrrest*. 1180.²⁰ Second arsis short : Jul. 69 *heo*

mec on an sagað. El. 1122 *nu is in leoht cymen.* Quadrisyllabic first thesis : second arsis short : Jul. 630 *ongan þa on fleam sceacan.*

El. 18 *him wæs hild boden.* 889. 123. 1140 *þæt wæs oft bodod.* Jul. 333 *hateð²¹ præce ræran.* Cr. II. 797 *gehyreð cyning mæðlan.*

(ii) A pron. or adv. preceded by another particle or particles : Jul. 34 *hu heo from hogde.* 522 *þe me fæder sealde.* 24 *wæs him noma cenned.* 12. 265 *het þe god beodan.* 344 *þæt ic þe sohte.* 358. 463. 524. 546. 277 *þe me fore stondeð.* 457 *ær þu heonan mote.* 75 *þe we ær cuþon.* Cr. II. 489 7 *eow friðe healde.* 573. 660. 814. 861. 488 *ic eow mid wunige.* 495 *þær hi to sægon.* El. 372 *nu ge raðe gangað.* 776 *gif he þin nære.* 832 *he þær preo mette.* 1170. 84. 182 7 *him giefse sealde.* 406. 399 *ne we geare cunnon.* 531. 648. 556 *þa hie laðod wæron.* 837 *swa hie no sceoldon.* 1104 *þæt hie to sægon.* 319 *þe² ic him to sohte.* 410. 1117 *þeah hie ær wæron.* 577 *þe me fore stondað.* 633. 1183.²² Second arsis short : Jul. 167 *hwæt þu glæm hafast.* 255. 84 *þe þu me sagast.* 542 *þon'⁶ þu ær dydest.* 110. Cr. II. 442. 615 *þe we ær drugon.* 734 *þær he gen ligeð.* 455 *swa hie eft dydon.* El. 6. 3 *is nu worn sceacen.* 447 *ær þec swylt nime.* 676. 895 *swa him a scyle.* Fap. 104 *on him N. ligeð.* Jul. 133 *nelle² ic lyge fremman.* El. 1277 *þe hire¹⁰ on wurdon.* Cr. II. 476 *næfre² ic from hweorfe.* 794. 781. 636 7 *hine¹⁰ fugel nemde.*

Trisyllabic first thesis : Jul. 505 *hwæt sceal ic ma riman.* 301 *sægde hy dryas²³ wæron.* Cr. II. 684 *þylæs him gylp sceþþe.* 521 *þe ge her on stariað.* 570. 855 *þe we her on lacað.* El. 719 7 *hwæðre geare nyste.* 325 *swa hio him to sohte.* 568. Second arsis short : Jul. 634 *swa heo mec ær dyde.* 207 *þara þe men witen.* 595 *ongan hie hrægl teran.*

A dissyllabic conj. or adv. also forms the first thesis : Jul. 77 *oþþe hi nabban.* Cr. II. 818 *þenden god wille.* 451 *þætte sunu wære.* El. 470 *nales sceame worhte.*

(iii) A qualifying particle preceded by another particle or particles : Jul. 48 7 *his lof rærest.* 252. 598. 200 *læt þa sæce*

restan. 259 *hwonan his cyme wære*. El. 161 *hwæt se god wære*. 414. 167 *ne ful geara cuðon*. 859. 1081 *a min hyge sorgað*. 171 7 *þæs tweo nære*. 174 *þeah hira fea wæron*. Second arsis short: Jul. 119 *gif min feorh leofað*. 195. 280 *hwæt þes þegn sie*.²⁴ 717. 719. Cr. II. 805 *bið se wyn sceacen*. El. 551 *eow þeos cwen laðað*. 597. 748 7 *þas word cweðað*. 1195 *se þæt wicg byr(e)ð*.²⁵ 675 *hwær seo stow sie*.²⁶ Fap. 121 7 *his miht seomað*. Cr. II. 746. El. 1231 7 *hira dæl scired*. Trisyllabic first thesis: Cr. II. 574 *se þisne here lædeð*. Fap. 120 *nā a his lof standeð*. El. 579 7 *eower hra bryttað*. 393. 416. Second arsis short: Jul. 276 *swa me þes ar bodað*. El. 450 *ac þara dom leofað*. 615 *þæt hio þone*¹⁰ *stan nime*.

SA2a: Jul. 75 *ofer*¹⁰ *þa oþre*. El. 782 *þurh þa beorhtan*. 603 7 *hine seolfne*. 863. 891. Dissyllabic first thesis: Cr. II. 652 *in his þa miclan*.

SA2b: This peculiar term is applicable to a verse, belonging to the second half, which alliterates only the second arsis: Fap. 23 *be Johanne*. Here *h* is the alliterating letter.

GENERAL REMARKS*

IX. It is only **SA1a** that admits of a *C*-verse made up of one word which is either a prefixed adv. or participle or verb, but **SA1b** does not generally make use of this except once only when the inflectional syllable of the verb is emphasised by assonance: El. 562-3 *be godes bearne/hwær se þeoden geþrowade*.

X. (1) In verses in which the arses are made up of one word, compound or otherwise, the following distinctive features should be noted:

(a) A verb, prefixed or single, preceded by a prep., conj., or adv. particle, or by a pron. or adv. particle preceded by another one, pron., adv., conj. or even verbal, forms **SA1a** a good number of times, but **SA1b** very seldom, only twice: Jul. 486b;²⁷ El. 1221b,²⁷ in which the verses are so ordered with vocal or consonantal similarity with those in the line that precedes that

* Continued from pp. 87-65.

the stem and the inflection of the verb become distinctly and emphatically pronounced.²⁸

(b) Only a compound word or *carcern* makes up the arses in **DA**. Such words as *æghwonan*, *æghwylcum*, *twentigum*, *æringe* are used to serve as the arsis-syllables in **SA1b** and not in **SA1a**, while the latter uses such words as *ærestan*, *pyslicne*, *semninga*.

2. The theses :

(a) The monosyllabic first thesis in **DA** consists of a prep., and the compound word has its second element short, and when it is long it is preceded by a dissyllabic conj.

(b) That in **SA1a** usually consists of a prep., 7, and often, however, of a conj. or adv. or pron. and, once of a verbal particle. An adv. or verb has usually for its monosyllabic first thesis either 7, or a conj. or adv. particle. But it should be marked that a compound to be preceded by such a particle (*i.e.*, pron., adv., conj., or verbal) has generally its second component (*i.e.*, the second arsis of the verse) short.

(c) **SA1b** has its monosyllabic first thesis formed of a prep. or 7, when a compound makes up the arses, but very often a conjunctive or pron. or adv. particle or a verb (*bæd*) supplies the same. On the other hand, a word other than a compound or a proper name forming the arses, it should be strongly supported by an adv. or pron. or qualifying particle. There are two exceptions (Cr. II. 761b, El. 64b), which are however supported by assonance.²⁹

(d) There are only two **DA** verses with a dissyllabic first thesis, and one of them, in which the first thesis is formed of a prep. plus a qualifying particle, has its second arsis short.³⁰

(e) A prep. or a verb preceded by a pron., adv. or conj. particle is used as the first thesis both in **SA1a** and in **SA1b**, but the latter generally puts the greater stress upon these particles. '7 plus prep.' or a dissyllabic prep. is not used in **SA1b** except when a compound forms the arses, in which case however **SA1a** does not use '7 plus prep.', but it uses a dissyllabic prep. mostly as the first thesis. We should note the verbs used in forming the

first thesis : **SA1a** : *sceal, secan, weorpan, cuman, wesan, willan, magan* ; **SA1b** : *wesan, sculan, agiefan, weorpan, nahton, cuman, secgan, magan, gesegon*.

(f) 'Pron., adv., or qualifying particle preceded by another one' : The number of verses cropping up with this as thesis in **SA1a** is much greater than that in **SA1b**. The latter rarely introduces any verse of this class with a prep. or 7 except when a compound word makes up the arses, and generally it uses shorter but much more emphatic particles, such as *þi læs* and the like, than **SA1a**. A dissyllabic qualifying particle alone makes up a thesis in **SA1a**, but not in **SA1b** unless preceded by a prep. or 7. A dissyllabic qualifying particle, both vowels short,⁸¹ is oftener used in **SA1a** than in the latter to form the first thesis, but when it is used in the latter it makes for emphasis.⁸²

SA1a has a trisyllabic and even quadrisyllabic first thesis introduced by *syððan, nymþe* or a verb like *gesegon, þuhte, ongan*, etc., while **SA1b** has hardly anything like this except one introduced by *ongan*.⁸³ The single dissyllabic adv. or conj. that forms the first thesis should be marked : **SA1a** : *Symle, siþþan* ; **SA1b** : *syððan, þætte, nales, swylce*. To sum up, it is weight that is frequently observed in **SA1a**, but **SA1b** always aims at emphasis.

3. It is worthy of remark that **SP** pronounces every vowel in a proper name.⁸⁴ *Jerusalem*, El. 1055a, and *Cyriacus*, El. 1210b, 1058b, 1129b : in these names I read the first two vowels as short and the 3rd, *a*, as long. In *Israhela*, El. 433a, 361a, the first is apparently a position-long vowel, and so I consider the two following to be short ; cp. Goth. *Israēl*.

XI. When the arses in a verse are made of words of which one qualifies the other,

1. They are of the following character :

(a) **DA** uses a prefixed verb or prep.⁸⁵ (*ongean*) as the first arsis when a strong word forms the second with the prefix serving as the monosyllabic first thesis. It uses *þus* as the first arsis supported by emphatic particles going before.⁸⁶

(b) In **SA1a** and **SA1b** such adjs. as *minum*, *pinum*, *user*, *micel*, *monig*, etc. (joined with substs.) form the second arsis. But while in **SA1a** such an adv. as *up* (only once) or a numeral (*twa* or *six*) now and then stands as the first arsis protected by a multisyllabic first thesis, it is characteristic of **SA1b** to have a pronoun, a numeral, or such a light adv. as *ut*, *a*, *ær*, *feala*, etc., for its first arsis.⁸⁷ A verb qualified by the word following may form the first arsis in both **SA1a** and **SA1b** with, of course, a difference in the character of the theses⁸⁸ employed.

(c) The following arsis combinations are characteristic of **SA1b**: *ær somed*, *ut heonan*, *feor þanan*, *a gearu*, *ær feala*; cp. **SA1a**: Cr. II. 514 *wile up heonan*.

(d) There are some **SA2a** verses in which a demonstrative or pronominal qualifying particle forms the first arsis, preceded by a prep. or a prep. plus a qualifying particle.

2. The theses :

(a) The monosyllabic first thesis is generally formed of a prep. in **DA**, and of the same and also of 7 in **SA1a** and **SA1b**. In **DA** once a qualifying particle *min* forms the first thesis making it a weighty verse; but an adv. particle as the first thesis in **SA1a** draws the qualified word nearer to form the first arsis, and **SA1b** uses a pron. in forming the first thesis when a prefixed or unprefixd verbal derivative forms the first arsis. The prefix of a verb may form the first thesis in **DA** and **SA1b**, but never in **SA1a**. In cases of verses having words, rather remotely related, used as the arses in **SA1b**⁸⁹ and in **SA1a**⁹⁰, a verb is also used as the monosyllabic first thesis.

(b) 'A prep. or verb preceded by another particle' is used only in **SA1b**, and not in **SA1a** which uses a dissyllabic prep. as the first thesis, and this latter is not found in **SA1b** which uses a dissyllabic conj. *nales*, *þætte*, *butan*, not to be found in **SA1a**.⁹¹

(c) Whereas emphasis makes the qualified word form the first arsis in both **SA1a** and **SA1b**, in **SA1a**, when a pron.,

adv. or qualifying particle precedes, the word qualified generally⁴² forms the first arsis. Rarely so in **SA1b**. XI.1.b. "A qualifying particle plus adj. or gen. plus noun" is seen in **SA1b** and not in **SA1a**;⁴³ cp. Cr. II. 456a with Cr. II. 699b, El. 1305b.

(d) **SA1b** has short emphatic particles for the first thesis, beginning sometimes with emphatic ones like *þonan*, *hyre*, etc., but has none of those trisyllabic first theses begun with *gedo*, *forþon* as in **SA1a**.

(e) A verb in **SA1a** as the first arsis requires a dissyllabic first thesis; cp. XI.2.a.

3. **SP** uses such forms as *us*, *usic*, *ussa*, but never such as *ussere* or *ussera*. One uncontracted word seems to be used here, e.g., *nyh(e)st*, Cr. II. 535b; cp. also El. 197a 7 *hyht nih(e)st* (which is the MS. reading), and also Jul. 280b *hwæt þes þegn sie*,⁴⁴ El. 675b.

XII. When a verb forms the second arsis,

1. The character of the arses is as follows:

(a) The first arsis in **DA** and **SA1a** is generally a subst., but in **SA1a** such an adv. particle as *eft*, *wel*, *up*, *a* is justified by strong emphasis and protected by an adv. or qualifying particle or particles before it. In **SA1b**, on the contrary, beside a subst. or adj., we often have a pronoun, *me*, *þe*, *hi*, etc., a prep. like *mid*, *from*, *on*, *to*, *fore*, a numeral or an adv. such as *eft*, *ær*, *no*, *heonan*, etc., as the first arsis. It is mainly this that constitutes the characteristic distinction between **SA1b** and **SA1a** or **DA**.

(b) A prefixed subst. or the adv. *beforan* or a prefixed pp. followed by a verb or an auxiliary may, unpreceded by any other particle, form the first arsis in **SA1b**, but neither in **DA** nor in **SA1a**; cp. exceptions: Jul. 330a, 367a, justified and protected by assonance with the second half or halves of the preceding one or two lines. In Jul. 367a, besides, it is to be noticed that *bere*, forming the second arsis, is to all intents and purposes monosyllabic, though the dissyllabic form with the stem vowel short is required here; cp. VI.2.ii.a.

2. The character of the theses :

(a) A monosyllabic first thesis is formed of a prep. in **DA**, and of a prep. or 7 mainly in **SA1a**; on the other hand, in **SA1b**, while being formed of a prep. or 7, it is also frequently made up of a pron., adv., or a qualifying particle, or of a verb.⁴⁵ But in both **DA** and **SA1a** there are two cases in which an adv. is used in forming the monosyllabic first thesis and requires a short second arsis in **SA1a**.⁴⁶

(b) A prefix forms the monosyllabic first thesis in **SA1b** but rarely in **SA1a** (XII.1.b.), in which a conj. particle is used before the prefix (cp. VI.1.d.), and never in **DA**. In this a prefixed noun used as the first arsis requires a prep. before it, but when *beforan* is used as the first arsis, a pron. particle, alone or preceded by another particle, supports it.

(c) **SA1b** here uses a dissyllabic conj. or verb as the first thesis which **SA1a** does not ;⁴⁷ cp. X.2.f.

(d) "A prep. or verb preceded by another particle" is used both in **SA1a** and in **SA1b**, but in the latter the particles forming the first thesis are much more emphasised than in the former, and the number of **SA1b** verses here is much greater than that of the **SA1a** ones. Two **SA1b** verses introduce their polysyllabic first theses with *ongan* and *forþon*. **SA1b** uses more trisyllabic first theses than **SA1a** does.⁴⁸

(e) The number of verses with the first thesis composed of a pron., adv. or qualifying particle preceded by another one is considerably much greater in **SA1b** than in **SA1a**.⁴⁹ Whereas in **SA1b** all the particles of the first thesis are strongly emphasised, sometimes using a dissyllabic pron. or qualifying particle both vowels short or long preceded by another one, **SA1a** has only one in which similar emphasis rests on the thesis, El. 624a.⁵⁰ **SA1a** has only two instances of trisyllabic first thesis of which one is introduced by *forþon*, and **DA** also has two introduced by rather an unimportant particle, whereas **SA1b** has several, some of which are introduced by *sægde*, *þy læs*, *þara*, *swa*, *se* and the like.

3. (a) *Sie* (subj. of verb *wesan*) should always be read as uncontracted in **SP**; cp. Jul. 280b.⁴⁴ *Ær þan* and *up stige* should not be read as compounds;⁶¹ see XII.2.c.

(b) The proper name *Johan* must be read with accent on the second syllable; cp. Fap. 23b. Jul. 294b. *Feore* in **SP** has its first vowel short; cp. El. 134b.⁵²

C-verses from the Unsigned Poems which do not conform to the peculiarities of **SP** noticed above:

CRIST I

DA: 293 *to heofonhame*. 344 *in þisse deaðdene*. X.2.a. See p. 85. 42 *eal giofu gæstlic*. XI.2.a.

SA1a: 386 *þæt soðfæste*. 295 *his heahbodan*. X.2.b. 333 *eft unmaele*. 389 *ful healice*. 435 *se gehalgoda*. 427 *his forgifnesse*. 73 *þæs þe æfre sundbuend*. 429 *forþon we hine domhwate*. X.2.f. 392 *þæt hy motan his ætwiste*. 272 *butan þu usic þonlofostlicor*. X.2.e.f. 341 *nu we on þæt bearn foran*. 349 *þu mid fæder þinne*. XI.2.b.

SA2a: 395 7 *mid hyrafiþrum*.

SA1b: 401 7 *wuldriað*. 432 7 *inlocast*.⁵³ X.2.c. These two form pairs of rhyming halfverses, but have nothing of the assonance characteristic of **SP**. 62 7 *sylf cymeð*. XII.2.a.

CRIST III

DA comes to an average of 3%, **SA1a** of 12%, and **SA1b** of 14%. So, Cr. III differs greatly from **SP** in respect of C-verses.

DA: 1297 *þurh leaslice*. X.1.b.

SA1a: 1245 7 *on seoð*.⁵⁴ 1241 *him on scinað*. XII.1.a. (Cp. **SA1b** 1156. 1076). 935 *þonne weorþeð sunne*. XI.1.b. This verse has cross-alliteration, and *weorþeð* is evidently a scribal

error for *wierþ*;⁵⁵ so also most probably in the following: **SA1b** 878 *him weorþeð blæd gifen*. 1029 *weorþeð foldræste*.

SA1b: 1040 7 *geedniwad*. 1622 7 *to bænnenne*. X.1.a.2.c. Cp. Cr.I. 401b and 432b above. We may compare the rightly formed verses: 1608, 1618. But the following is un-Cynewulf-like: 1116 *geseon þonne*.⁵⁶ VIII.2.a. 1359 *eall ge þæt me dydon*. 1504 *þæt hi under eowrum þæce moston*. XII.2.d.c. 1084 *þæt þær fore elpeodum*. 1396 *þonne þinum scyppende*. 1211 *þæt hy mostun manweorca*. X.2.e.f. 1100 *þæs he eft lean*⁵⁷ *wile*. XII.1.a. 1399 *þæt ic þe to fremum sealde*. For quadrisyllabic first thesis cp. XII.2.d.

ANDREAS

DA occurs to the extent of 2%, **SA1a** of 19%, and **SA1b** 20% approximately. Andr. may therefore be said to differ from **SP** in respect of **SA1a** and **SA1b**.

I. Quite in the manner of **SP** Andr. has some **SA1a** verses represented by prefixed verbs, but neither **DA** nor **SA1b**. **SA1a**: 44 *geascodon*. 162. 536. 750. IX.

II. The following verses also are like those in **SP**: **SA1a** 23 *to bruconne*. 57. 192. 367 *þone*¹⁰ *cymlicor*. 364 *þa reordade*. 607 *þær bisceopas*. 718 *þæs bremestan*. 884 *eow þegnodon*. 290. 510. **SA1b** 1182 *gað fromlice*. 1332. But the following are hardly so⁵⁸: **SA1a** 1614 *bæd haligne*. 1639 *cwædon holdlice*. **SA1b** 315 *ðurh 7sware*. 319 *mid oferhygdum*. 607 7 *boceras*. 1177 *of fæstenne*. 746 *gemonetigað*. IX. X.1.a.2.b.c.

The following also are hardly Cynewulflike: **SA1a**. 228 *þær soðfæstra*. 862 *us sæ-werige*. **SA1b**: 1284 *min liffruma*. X.2.b.c.⁵⁹ 211 *ne meahht þu þæs siðfætes*. 1309 *sceal þonne in neadcofan*. X.2.e.f.⁶⁰ **SA1a**: 1316 *hwæt hogodest þu Andreas*.⁶¹

III. **SA1a** 707 *getrume micle*. XII.1.b.2.b. 624 *miht ðu wis hæleð*. XI.2.c. 1272 *heton ut hraðe*. XI.1.b.

IV. **DA** 619 *beforan fremede*. 1001 7 *þær in eode*. XII.1.b. 2.b. **SA1b** 504 *hwæpre on brim snoweð*. 1487 *hwæðre git sceolon*. Cp. El. 719b. XII.1.a.2.c.d.

PHŒNIX

DA occurs to the extent of 3%, **SA1a** of 12% and **SA1b** 20% approximately. So, there is great divergence from **SP** here.

SA2a: 224 *siþþan þa yslan*. 339 7 *swa þone halgan*. 668 *þæt we moton*. 670.⁶² These are unlike those in **SP**.

II. **SA1a** 351 *his ealdcyððe*. X.2.b. **SA1a** 539 *þonne hleoðriað*. 331 *þonne wundriað*. **SA1b** 38 *næfre brosniað*. X.1.a. 2.f. **SA1a** 132 *eallum songcræftum*.⁶³ **SA1b** 543 *mid hyra weldædum*. 395 *on þone selestan*. X.2.f.

III. **DA** 18 *ne wearm weder*. 11 *þær bið oft open*. 141 *oþþæt seo sunne*.⁶² XI.1.a.b. cp. **SA1b** 501 *þonne þeos*⁶² *woruld*.⁶⁴ XI.2.b. 315 *swa sume fuglas*. XI.2.a. **SA1a** 146 *symle he twelf siþum*. **SA1b** 128 *þonne æfre byre monnes*.⁶⁵ XI.2.c.d. 408 *hæfdon godes yrre*. XI.2.a.b.c.d.

IV. **DA** 609 *ac hy in wlite wuniað*. **SA1a** 93 *hwonne up cyme*. 102. **SA1b** 366 *hwæpre eft cymeð*. 222 *hwæpre him eft cymeð*. XII.1.a.2.c.e. The true characteristics of **SA1b**, indicated in XII.1.a., are hardly shown here.

Possibly, the following may be looked upon as imitations of **SP** in certain respects: **SA1b** 285 *þonne eal geador*. 1 *þætte is feor heonan*. 415 *þæt hi feor heonan*.

GUTHLAC B

DA figures to the extent of 1%, **SA1a** of 15%, and **SA1b** of 17% approximately. These nearly agree with the percentage in **SP**.

SA1a 1140 *þam ytemestum*.⁶⁶ X.2.b. 1214 *on þone æfteran*. **SP** never uses such an adj. **SA1b** 1120 *fond þa hlingende*. X.2.f. 848 *Sume in urra*. XII.1.a. A prep. forms the first arsis in **SA1b**

when a verb follows; so here metre would require the form *ussera* in place of *urra*.⁶⁷ XI.3.

DA 1007 *unlæt laces*. Gu. B. differs from **SP** in not having the characteristic **SA1b** verses noted in XI.1.b.c.; cp. the only one use here: **SA1b** 1009 *þæt min feorh heonan*.

DA 978 7 *þa in eode*. **SA1a** 1345 *þæt git a mosten*. **SA1b** 1165 *ðu hyre eac saga*. 805 *þær he no þorfte*. XII.1.a. Gu. B. does not show the characteristic **SA1b** verses noted herein.

The theses in the following ought to be noted: **SA1b** 980 *Fonde þa his mondryhten*. 1120. 983 *ongan þa his magu frignan*. 1174 *ongan þa ofostlice*. 1301 *gewat þa ofestlice*. 1326 *wat his sincgiefan*. 1221 *þonne ænig mon wite*. X.2.f. XII.2.e.

GUTHLAC A

DA occurs to the extent of 2%, **SA1a** 17%, and **SA1b** 26%. One **SA2a** verse, 20 *ofer þa niþas*, has quite the tune of **SP**.

I. There is no single word representing the entire verse either as **DA** or as **SA1a** or as **SA1b**.

II. **DA**: 532 *þær firenfulra*. **SA1a** 49 *beoð rummode*. 762 *swa soðfæstra*; cp. **SA1a** 514 *þæs mundboran*. X.2.b. **SA1a** 294 *swa modgade*. 307 *oft eahtade*. 484 *swa hleoþrade*. **SA1b** 725 *in ussera*. 258 *þa þec breodwiað*. 468 *ac hy blissiað*. 577 7 *him þoncian*. 705 *hine bletsadon*. X.1.a.

III. **SA1a** 659 *het eft hraðe*. XI.1.b. **SA1b** 170 *lætan wræc stille*. 177 *eac gode sylfum*. XI.2. 96 7 *him þas woruld*.⁶⁸

IV. **DA** 30 *he fela findeð*. **SA1a** 243 *gegan wille*. 280. 285. 457. XII.1.a.b. The following **SA1b** verses, similar to those in **SP** (XII.1.a.), may show an attempt at an imitation of the latter: **SA1b** 114 7 *þær ærfela*. 231 *her sceal min wesæn*. 337. 509. 227 *þe ge her on stariað*. 344. 217 *swa ic eow fore stande*.

THE DREAM OF THE ROOD

DA crops up to the extent of 2%, **SA1a** 10% and **SA1b** 10% approximately.

The following show similarity with **SP** :

SA2a 111 *for þam worde*. **SA1a** 94 *geweorðode*. IX. **SA1b** 18 *ongytan meahte* 50. 79. XII.1.b.2.b.

Points of difference :

II. **SA1a** 24 *hwæpre ic þær licgende*. 70 *hwæðere we þær (h)reotende*.⁶⁸ X.2.f. **SA1b** 124 *wæs modsefa*.

III. The distinctive peculiarities of **SA1b** (in **SP**), marked in XI.1.b. and XII.1.a., do not show themselves here. Those that appear of the kind are : **SA1b** 132 *ac hie forð heonan*. 139 *þær is bliss micel*.

IV. **SA1a** 107 *þæt he þonne wile deman*. The cross-alliteration here makes *wile* into the first arsis. II.2.i.b.

RIDDLES

I. **SA1b**. 21,20 *gemicledu*. IX.

II. **SA1b**. 8,7 7 *swinsiað*. 72,15 *ic swigade*. 87,6 *hio borcade*. 51,6 *gif him þegniað*. 3,8 *þonne ic winnende*. 9,6 *þonne ic bugendre*. X.1.a.

SA1a. 26,6 *ful cyrtenu*. 41,104 *ful wrætlice*. 54,12 *se æftera*.⁶⁹ 56,13 *his mondryhtne*. X.2.b.

SA1a 58,5 *tredað bearonæssas*. 1,11 *þonne mec se beaducofa*. 24,5 *þæt ic me þæt feorhbealo*. 40,28 *gif þu mæge ræselan*. X.2.

III. **DA** 34,9 *is min modor*. 41,73 *þone we wifel*. 20,1 *ic seah somod*.⁷⁰ XI.1.a.2.a. 41,22 *se þisne hean heofon*. **SA1a** 41,72 *is þæs gores sunu*. 11,6 *hæfde feorh cwico*. 25,10 *swa þa siex stafas*. 41,34 *swa mec leof fæder*.⁷¹ XI.2.c. (cp. **SA1a** 22,10 7 *min swæð sweotol*). 32,13 *hwonne ær heo cræft hyre*. XI.

IV. **DA** 21,35 *ungod gæled*. 24,12 *gif hine hrined*. 14,1 *ic seah turf tredan*. **SA2a** : 41,32 *þæt her yfle*. 81,7 *þær mec weged*.⁷² **SA1a** 63,5 *se mec on þyð*.⁷³ 85,6 *ic him in wunige*. 93,24 *þæt mec on feallað*. XII.1.a. **SA1b** 56,15 *se hine on mede* ; cp. 29,10 7 *no wiþ sprīeð*. 24,11. 61,14 *þæt ic wiþ þe sceolde*. 26,7.

CHAPTER IV

D-VERSES

The Signed Poems

DA comes to an average of 13%, **SA1a** of 3%, and **SA1b** of 8% approximately in **SP**.

It is convenient to make a distinction between (P) verses which make the syllable immediately following the second arsis bear the secondary accent and (Q) verses in which the secondary accent rests on the final syllable. **DA** verses under (P) appear to the extent of 10% approximately, while those under (Q) have an average percentage of 3%.

Again, within these divisions a distinction should be made between (a) those verses which have a noun or adj. or adv. forming the first arsis and (b) those which have a verb making up the same.

I. P. (a) The verse is made up of one word entire :

(i) a compound :

DA : Jul. 180 *weohweorþinga*. 281 *lyftlacende*. 485 *ealdæfþoncan*. Fap. 100 *woruldwunigende*. El. 795 *lyftlacende*.

SA1a : Jul. 8 *ryhtfremmendra*. 34 *freondrædenne*. 71. 107. 220. 109 *mægrædenne*. 137 *manfremmende*. 186. 252. 288. 435. 445. 648. 196 *wiþerhygcende*. 567. 68.¹ Cr. II. 536 *upstigende*. 704. 734 *gromhydigne*. 759. 842 *synwyrccendra*. 608 *heofoncondelle*. El. 33 *ymbisittendra*. 224 *byrnwiggendra*. 270. 352. 881. 395. 943. 449. 868.¹ 506. 683. 761. 810. 906. 1096. 1174. 1207 *freondrædenne*. 1218. 37 *deareðlacende*. 651. 130. 279. 951 *wiþerhygcende*. Second arsis short : El. 1281 *reordberendra*.

SA1b : Jul. 6 *godhergendra*. 101. 126. 726. 529 *gafulrædenne*. Cr. II. 616 *þeodbuendum*. 853 *sundhengestum*. 863.

Fap. 97 *leoþgiddunga*. El. 34 *burgwigendra*. 235. 236. 276. 379 *forðsnoterra*.² 1160. 1052. 716. 1013 *foldbuendra*. 1220. 223 *fearaðhengestas*. 143 *domweorþunga*. 1233. Second arsis short : Fap. 18 *þeodcyninges*. El. 624 *rodorcyninges*. 1173. A short syllable follows the second arsis only once : El. 377 *modcwanige*.³

(ii) A word with a prefix or suffix :

DA : Nil.

SA1a : El. 300 *edniwinga*. 405 *undearninga*. 878 *unlif-gendes*. The verse El. 423 *þone unscyldigne* which is Grein's emendation in place of MS. *þone scyldu* is insupportable.⁴

SA1b : Cr. II. 813 *unmurnlice*. El. 496 *unscyldigne*. 620 *undearnunga*. The second arsis which is followed by a short vowel is formed of a verb : Jul. 485 *edniwedan*. El. 396 *7sweredon*.⁵

II. P. (a) The second arsis syllable and the following ones are made up of

(i) a compound :

DA : Jul. 430 *earm æglæca*. 182 *meotod mancynnes*. 436. 667. 230 *sace singrimme*. 586 *hat heorogifre*. 298 *Simon searopancum*. Cr. II. 472 *fæder frumsceafta*. 681 *wegas widgielle*. 493 *weorud wlitescyne*. 554. 534. El. 314 *weras wisfæste*. 1005. 1029. 1116. 1290. 478. 977. 1213. 901 *eatol æclæca*. 1296 *hæled hygegeomre*. 119. The second arsis is followed by a short vowel : Jul. 245 *gleaw gyrnstafa*. Cr. II. 660 *godes gæstsunu*. 861. Fap. 12 *frame fyrdhwate*. El. 252 *ald yðhofu*.⁶ 343 *frod fyrnweota*. 438. 673.

An extra syllable after the first arsis : Jul. 12 *þegnas pryðfulle*. 273. 381. 654. 505. 315 *heardra hetepanca*. 459 *micelra manweorca*. Cr. II. 541 *þegnas prymfulle*. 714. 629. 503. 776. 693. 713. 719 *ealle eorðbuend*. Fap. 5 *dædum domfæste*. 86. 78 *þeornas beadurofe*. El. 275 *eorlas æscrofe*. 321. 847. 387 *wege wræcmæccgas*. 874. 724 *elnes oncyðig*. 828. 24 *wriþene wæhlencan*. 47. 88. 1214. 1215. 355. 418.⁷ 579. 974. 1027. 527 *selust sigebeama*. 1189 *sottor searupancum*. 734

mycle mægenþrymme. 259 *ænlic eoforcumbol*. A short syllable following the second arsis: Jul. 7 *hæpen hildfruma*. 104. 205. 213. 235. 370. 699. 502. 563. 503. 269 *wuldres wiperbreca*. Cr. II. 864 *ealde yðmearas*.⁸ 532. 762. 723. 556 *folca feorhgiefan*. 770. 781. 737. Fap. 28 *engla ordfruma*. 33 *beorhtne boldwelan*. 84. El. 100 *beorna beaggifa*. 1198. 142. 804. 101. 238 *bronte brimþisan*. 455. 525. 1299. 1315. 814 *weoroda willgifa*.

Two extra syllables intervene between the first and the second arses, and that only on two occasions: Fap. 4 *torhte 7 tireadige*. Cr. II. 697 *englum 7 eorðwarum* in which the second arsis has its following syllable short.

SA1a; Jul. 523 *feond moncynnes*. 630. 658 *fæder ælmihtig*. Cr. II. 687 *cyning alcihta*. El. 1151 *cining ælmihtig*. A short syllable follows the second arsis: Cr. II. 618 *cyning anboren*. El. 392.

SA1a: Jul. 317 *feond mancynnes*. Fap. 29 *fæder mann-cynnes*. El. 145 *cyning ælmihtig*. 865. 1083. 1090. Second arsis followed by a short syllable: El. 464 *godes heahmægen*.⁹

Extra syllable after the first arsis: Jul. 588 *fif 7 hund-seofontig*. (El. 884¹⁰ *hra wæs on anbide*).

(ii) a prefixed or suffixed word:

DA: Jul. 118 *fæder feondlice*. 306 *meotod meahtigne*. 627 *yfel ormætu*. El. 235 *þreo þusendu*.¹¹ 1265 *ald onmedla*. A short syllable follows the second arsis: Cr. II. 644 *mcnig mislicu*.¹² 820 *somed siðian*. Jul. 92 *wic weardian*. 463. 538. 76 *welum weorþian*. El. 240 *sæ swinsade*. 309. 1106 *up eðigean*.

An extra syllable after the first arsis: Jul. 217 *idle orfeorme*. 536. 701. Cr. II. 855 *yða ormæta*. El. 544 *worda wærþlicra*. 748 *woda witegaste*. 799 *ece ælmihtig*. 912 *niða nearolicra*. 1284 *eallra unsnyttro*. 1235 *ealles oferwaldend*. Jul. 434 *æghwæs orwigne*. El. 1087 *eallum eaðmedum*. 1100. 1117 *ealle anmode*. The syllable following second arsis is short: Cr. II. 733 *feonda foresprecan*. 509 *wordum wrætlicum*. El. 1028 *æþelu unbræce*. Fap. 91 *friðes 7 fullumes*. Jul. 496 *eal þa earfeðu*. 291 *waldend wundian*. As there is no other **DA** verse with an extra syllable

after the first arsis and having for the second a verb, I think that probably the *i* in *wundian* is not pronounced,¹⁵ and necessarily I regard Jul. 291a as an A-verse.

SA1a: Jul. 266 *bearn waldendes*. 465 *þreat ormæte*. 517 *giefe unsmæte*. Cr. II. 721 *mægeð unsmæte*. El. 540 *þegn oþerne*. 797 *hyht untweondne*. 871 *folc unlytel*. 1062. 1231 *dream unhwilen*. 1169 *cwen seleste*.¹⁴ 283 *mægen unlytel*.¹⁵ 61. 287 *weas Eþrea*. 559. 523 *hyse leofesta*. Fap. 120 *lean unhwilen*. The syllable following the second arsis is short: Jul. 20 *eard weardade*. 222 *mod stapelige*. El. 940 *sar niwigan*. 87 *up locade*. 95.¹⁵ An extra syllable after the first arsis: El. 627 *Judas mapelode*. 655. 806. 332 *Elene mapelode*. 404. 573. 604. 642. 685. In view of the fact that nowhere else does **SA1a** allow an extra syllable after the first arsis, I am inclined to accept the emendation already proposed of *mapelode* into *mælde* and regard these as A-verses.¹⁶

Anacrusis in the following is unjustifiable: El. 1228 *on Maias Kalendas*.¹⁷ One would rather think of *On Maias Kalend* and turn it into an A-verse with an anacrusis.¹⁸

SA1b: Jul. 689 *lic haligre*. 320 *fripes orwena*. Cr. II. 500 *hyge murnende*. 686 *geofum unhneawum*. 635 *sunu waldendes*. Fap. 8 *þrym unlytel*. 20 *leoht unhwilen*. 42 *wurd undyrne*. 86 *tir unbræcne*. El. 365 *dom unscyndne*. 1087 *ar selesta*. 391. 850. 538 *hæleð ænigne*. 242 *mægen fægerre*.¹⁹ 891. 1200 *gife unscyndne*. 1246. The syllable following the second arsis is short: 235 *mægen unbrice*.

Jul. 449 *me þearfendum*. 261 *ufan sipende*. El. 1257 *C. drusende*. 1114 *neopan scinende*.

A verb forms the second arsis: Cr. II. 809 *blac rasetteð*. The syllable following the second arsis is short: Jul. 283 *word hleoþrade*. 537 *sar cwanian*. 1. 609. 445. 162 *duguð wafade*. 229. 714 *geador sipedan*. 654 *stapol fæstniad*. 270. 364. 437. Cr. II. 772 *eard weardigen*. 496 *last weardedum*.²⁰ 645 *flyges cunnode*. 773. 865 *hyht stapelian*. Fap. 9 *hlyt wisode*. 71. 80 *weorc prowigan*. El. 397 *æ leornedon*. 417. 1072. 1136. 434 *ma ricsian*.

657 *nean myndgiað*. 768. 999 *eft gearwian*. 19 *werod samnodan*. 60. 55. 38. 58. 65. 135. 345 *fore sceawode*. 405. 463. 547. 882. 890. 961. 1138. 1144. 427 *ferð stapelien*. 796. 1093. 1259 *y. gnornode*. Jul. 260 *wip þingade*. 429. El. 77.

A proper name forms the second arsis: Cr. II. 712 *sunu Dauides*. Fap. 76 *land Persea*. El. 343 *fæder Salomones*. 338 *weard Israhela*. An extra syllable after the first arsis: Fap. 77 *Simon 7 Thaddeus*. The following should be read as A-verses: Jul. 476 *blode spiowedan*. Cr. II. 838 *wace truwiað*.²¹

(iii) Two different words:

DA: El. 461 *soð sunu meotudes*. 564. An extra syllable after the first arsis and the syllable following the second short: Fap. 65 *dryhtlic dom godes*.

SA1a: Nil.

SA1b: Jul. 163 *folc eal geador*. 693 *godes lof hafan*. Cr. II. 754 *heonan up stige*.²² El. 122 *bil in dufan*.²² 888 *geador bu samod*.

P. (b) The second arsis syllable and the following ones are supplied by

(i) a compound:

DA: Jul. 386 *hefeð hygesnottor*.²³

Anacruses: Jul. 473 *forbræc bealosearwum*. Cr. II. 531 *gesæt sigehremig*. El. 380 *alesen leodmæga*.

An extra syllable after the first arsis: Jul. 16 *breotun boccræftge*. 689. 703. Cr. II. 576 *gongað glædmode*. 471. El. 122 *bræcon bordhreðan*. 123. 310. 327. 560. 121. 1257. 139. 723 *wunade wælreste*. 25. 107. 127. 156. 190. 414. Jul. 302 *neðde* ²⁴ *ic nearobregdum*. Anacrusis: Jul. 255 *onsecge sigortifre*. 469. El. 762 *awurpe wonhydige*. 208. 333. 867. 1003. 1025.

The syllable following the second arsis is short: Jul. 709 *seomað sorgcearig*. Cr. II. 540 *beorn breostsefa*. El. 246 *wadan wægflotan*. Anacrusis: Jul. 529 *agiefan gnorncearig*. Cr. II. 794 *geseon synwræce*. El. 10.

An extra syllable after the first arsis : Jul. 2 *deman dædhwate*. 645 *hergen heahmægen*.²⁵ Cr. II. 611 *iecað corðwelan*. 678. 504. Fap. 77 *sohton siðfreme*. El. 228 *sælde sæmearas*.²⁶ 21. 54. 215. 530. 765. Anacrusis : Jul. 211 *awyrgeð womsceaða*. 603. Cr. II. 751. El. 841. 1045. 1298. (One verse with two extra syllables after the first arsis : El. 587 *cenned for cneomagum*.²⁷)

(ii) a prefixed or suffixed word :

DA : Anacrusis : Jul. 306 *ahon ʰhaligne*. 181 *ongyte gleawlice*.

An extra syllable after the first arsis : Jul. 258 *Frægn þa fromlice*. 374 *steped stronglice*. 561. El. 665 *sægdest soðlice*. 692. 845 *eodon æþelingas*. Anacrusis : Jul. 69 *geywed orwyrðu*. 383. 398. 411. El. 74 *geywed ænlicra*. 1147 *ongan þa geornlice*.

(iii) Two different words, one qualifying the other :

DA : El. 464 *ongit guma ginga*.

An extra syllable after the first arsis : Jul. 17 *gæston godes cempan*. El. 1021 *girwan godes tempel*. Anacrusis : Cr. II. 475 *gefysed frea mihtig*. 717. El. 680 *gefylle frea mihtig*. 1067.

The syllable following the second arsis is short : El. 94 *geletest laþ weorod*. An extra syllable after the first arsis : Jul. 666 *biddað bearn godes*. Cr. II. 774 *biddan bearn godes*. 634. El. 360 *feogað frynd hiera*. 547 *weoxan word cwidum*. Anacrusis : Cr. II. 458 *gelaðade leof weorod*. El. 457 *ahengon helm wera*. (Two syllables after the first arsis ? : Jul. 629²⁸ *gehyrde heo hearm galan*).

SA1a : Nil. No verb ever forms the first arsis in **SA1a**.

SA1b : Only two verses with a verb as the first arsis, which must be qualified by the adv. making up the second arsis : El. 127 *flugon instæpes*. 45 *beran ut præce*. It is also worth remarking that the syllable following the second arsis here is short.

III. Q. (a) The second arsis syllables and the following ones are made up of

(i) a compound :

DA : Jul. 201 *laþ leodgewin*. 271. 437 *hean hellegast*. 615. 506 *yfel endeleas*. 526 *hefig hondgewin*. Cr. II. 676 *flacor flangeweorc*. 769 *biter bordgelac*. Fap. 79 *an endedæg*. El. 115 *heard handgeswing*. 1132. 935. 431. 42 *cuþ ceasterwarum*. An extra syllable after the first arsis : El. 969 *mære morgenspel*. 681 *weoruda wuldorgeofa*.

SA1a : Jul. 251 *sar endeleas*. Only one here.

SA1b : Jul. 400 *ferð innanweard*. El. 680 *feores²⁰ ingeþonc*. Cr. II. 516 *fæder³⁰ eðelstoll*.

(ii) Two words, one qualifying the other :

DA : Jul. 724 *fæder³⁰ frofre gæst*. 718. Cr. II. 585 *lufu lifes hyht*. 716. 728.³⁰ 810 *recen reada leg*. Fap. 110 *an elles forð*. El. 728 *sæs sidne fæðm*. 882 *lic legre fæst*. 89. 366. 531. 777. 1042. 1105.³⁰ 488. 77 *wlitig wuldres boda*. 647 *open eald gewin*. Cr. II. 703 *cyning clænra gehwæs*.

An extra syllable after the first arsis : Cr. II. 647 *modig meahtrum strang*. 589 *mære meotudes sunu*. El. 722 *lange legere fæst*. 1144 *halig heofonlic gæst*. Jul. 729 *meorde monna gehwam*. Cr. II. 743 *eadgum ece gefea*.

SA1a : El. 1121 *soð wundor godes*. Only one.

SA1b : Jul. 549 *wif³¹ þe gelic*. 230 *siex tida dæges*. Cr. II. 542 *tyn niht þa gen*. 572 *godes agen bearn*. 710. 744. Fap. 94 *lic eorþan dæl*. El. 179 *godes agen bearn*. 422. 1076. 694 *seofon nihta fyrst*. 783 *forð beacen þin*. El. 1286 *folc anra gehwylc*. 728 *samod ealle gesceaft*.

(iii) Two words joined together by 7 :

DA : Cr. II. 777 *leomu lic 7 gæst*.

SA1a : Jul. 704 *C Y 7. N*.

SA1b : Nil.

(iv) Two words, the second being a verb with or without a prefix :

DA : El. 55 *mearh moldan træd*. 353 *ic up ahof*. Jul. 159 *fæder fæmnan agzaf*. El. 973 *fyrn foldan begræfen*.

SA1a : Cr. II. 590 *cwic þenden her wunað*.

SA1b : Jul. 62 *reord up astag*. 709. 581. 585. Cr. II. 473 *lean æfter geaf*. 587 *hals eft forgeaf*. 539 *hreþer innan weoll*. 618 *cwide eft onhwearf*. Fap. 6 *lof wide sprang*. 64. 65 *dæges or onwoc*. El. 29 *earn sang ahof*. 111. 112. 238 *bord oft onfeng*. 802 *steam up aras*. 1269 F. *æghwam bið*. 52 *hrefen uppe gol*. 51 *cyning þreate for*. 855 *rodor eal geswearc*. 1189. 723 *word stunde²⁴ ahof*. Jul. 675 *swylt ealle fornom*. Cr. II. 494 *cyning ure gewat*. 732. El. 110 *hrefen weorces gefeah*. 247. 848.

Q. (b) The second arsis and the following syllables are supplied by

(i) a compound :

DA : Jul. 22 *heold hordgestreon*. 53 *hætst³² hæðenweoh*. Cr. II. 583 *wesan wideferh*. El. 758 *beofað brogdenmæl*. Anacrusis : El. 1071 *onwrige wuldorgifum*.

An extra syllable after the first arsis : Jul. 15 *hofon hæðengield*. 223 *waldeð wideferh*. Cr. II. 813 *æleð ealdgestreon*.

(ii) Two words, one qualifying the other :

DA : El. 35 *for fyrda mæst*. 1211 *bude boca gleaw*. 109 *beran beacen godes*. Anacrusis : Jul. 49 *ongietest gæsta hleo*. 516 *onwrige wuldres cyning*. Cr. II. 463 *onwrah wuldres helm*. El. 1307 *geseon sigora god*. 1229 *behliden helle duru*.

An extra syllable after the first arsis : Jul. 5 *cwealde Cristne men*. 348. 571. Cr. II. 671 *reccan rihte æ*. 830. El. 558 *cyðdon cræftes miht*. 760. 800. 904. 1205. Anacrusis : Jul. 361 *wiþsoce sigora frean*. 362. El. 181 *alysde leoda bearn*. 1317. 210 *ahengon herga fruman*.

Two syllables after the second arsis : El. 27 *for folca gedryht*. Anacrusis : Jul. 237 *behliden homra geweorc*. El. 1123 *onwrigen wyrda begang*.

An extra syllable after the first arsis : Cr. II. 451 *sægdon soðne gefean*.

(iii) Two words joined by 7.

DA : El. 1186 *berað bord 7 ord*. An extra syllable after the first arsis : Cr. II. 609 *dreoseð deaw 7 ren*.

SA1a : There is no verse here with a verb as the first arsis.

The following verses may, according to some opinion, be regarded as *D*-verses on account of both the first thesis and the first arsis sharing in the alliteration crosswisely. But our study shows that **SA1a** does not allow these two things : (i) an extra syllable after the first arsis, (ii) a verb as the first arsis. Hence the following are to be regarded as either *C*- or *B*-verses : Jul. 100 *þinum brydguman*. Cr. II. 577 *wile in to eow*. 516 *ealra folca fruma*. El. 422 *eallra gnyrna leas*.

SA1b : There are only 4 verses here with a verb as the first arsis : Jul. 623 *wrecað ealdne nið*. Cr. II. 540 *bidon ealle þær*. El. 607 *cyð recene nu*. 623 *saga recene me*.

GENERAL REMARKS

XIII. A *D*-verse made up of one entire word :

(a) **DA** uses only a compound in making such a verse, and it is composed mainly of a noun or adj. plus a participle or noun.

(b) **SA1a** uses, besides such compounds, words, mostly pres. participles, prefixed with such particles as *up*, *ymb*, *wiþer* ; whereas **SA1b** shows, beside similar compounds, one compound adj. with *forð* as the first component.³³

(c) The distinctive character of **SA1b** lies in its use of (i) a verb (prefixed, the prefix forming the first arsis) in forming the verse³⁴ and (ii) an adj. or adv. prefixed with *un-* alone.³⁵

(d) The absence of syncope makes its appearance only once in the entire **SP** : El. 377b *modcwanige*.

XIV. 1. (P.a).

(a) The qualifying word mostly forms the second arsis, especially in the case of **SA1a** and **SA1b** with the exception that once only³⁶ in **SA1b** the qualifying expression in the shape of a word in genitive forms the first arsis ; but in **DA** a genitival expression or an adj. several times forms the first arsis. In the majority of the verses, when in **SA1a** and **SA1b** an adj. other than a compound forms the second arsis, it is prefixed with *un-*

Such adjs. as *oþerne* (**SA1a**) and *ænigne* (**SA1b**) also are used in forming the second arsis and the following syllable.

(b) There are many **DA** verses with an extra syllable after the first arsis,³⁷ but two only with two extra syllables.³⁸ No **SA1a** verse with an extra syllable after the first arsis except some with *mæpelode* forming the second arsis,³⁹ which are therefore to be regarded as *A*-verses. So also with the **DA** verse Jul. 291.⁴⁰ As a rule an **SA1b** verse has no extra syllable after the first arsis; but there are two exceptions, when the connecting link between the arses is 7: Jul. 588b. Eap. 77b.⁴¹ On grounds similar to the above we should regard the following to be *A*-verses: Jul. 476b. Cr. II. 838b. So, we conclude that the following forms of the verbs are used in the lines referred to: *mælde* (**SA1a**), *wundan* (Jul. 291a), *spiowdon* (Jul. 476b), *truwað* (Cr. II. 838b). We, therefore, formulate the law that there is no extra syllable after the first arsis in **SP** when the second arsis and the following syllables are formed of a verb.

(c) *micelra*, *æghwæs*, *eallum*, *eal þa*, etc., often form the first arsis in **DA**, but when the second arsis is composed of a verb and has the syllable following it short, **DA** uses sometimes a strongly emphasised adv. particle, *somed* or *up* as the first arsis; see above (b). In **SA1b** the second arsis being formed of a verbal derivative we have a pron. or. adv. particle forming the first,⁴² and when the second arsis is supplied by a verb and is followed by a short syllable we have often for the first arsis such an adv. particle as *geador*, *eft*, *nean*, *ma*, *fore*, *wiþ*, etc., while in similar cases in **SA1a** *up* sometimes serves as the first arsis.

(d) When the second arsis syllable and those following are constituted of two words, these are (i) in **DA** 'qualified plus qualifying nouns'; (ii) in **SA1a** none; (iii) in **SA1b** 'an adv. (mostly) plus a verb (mostly) or an adv.'⁴³ Characteristic forms for **SA1b** are *bu samod*, *eal geador*.⁴³ An adv. forming the second arsis, **SA1b** uses sometimes an adv. particle as the first.

(e) As will be seen below there can be no question of anacrusis here except when a verb forms the first arsis.⁴⁴

(f) Proper names in **SP** must have the diphthongs distinctly pronounced⁴⁵ : e.g., *Ebrea*, *Persea*, *Thaddeus*. *Salomones* should be stressed on the syllable before the last, the first two being short. For *Israhela* see above.⁴⁶ *Simon* has in my opinion both vowels short.

2. (P.-b).

(a) In **SA1a** a verb never forms the first arsis, so such a verse is not possible in **SA1a**.

(b) In **SA1b** there are only two such verses, El. 127b, 45b, the verb forming the first arsis being governed by the adv. forming the second and, while tolerating no extra syllable⁴⁷ after the first arsis, they have the syllable following the second short.

(c) In **DA** a monosyllabic verb forms the first arsis when it bears emphasis⁴⁸ and that only when a compound forms the second, mostly with the syllable following short.⁴⁸ Generally either a monosyllabic verb with a prefix, or a dissyllabic one, or the same with a prefix, forms the first arsis. Regarding the two verses in which the verb is followed by two extra syllables, El. 587a, Jul. 629a, see notes 27, 28. Therefore, there will be only one, if any, extra syllable after a verb forming the first arsis, of course, in **DA**.

It should also be noted that a qualifying word and the qualified form the second arsis and the following syllables.

(d) The word *mægen* is dissyllabic : cp. Jul. 645a.⁴⁹

XV.1. (Q.a).

(a) Generally no weak particle should go to the formation of either the first or the second arsis in **DA**; but the syllable bearing the secondary accent, when two syllables intervene between it and the second arsis, is often formed of *geh̄wam* or the like. There are exceptions in which *an* or *ic* used as the first arsis and *up* as the second indicate great emphasis. Fap. 79a, 110a. El. 353a.

(b) It will be noticed that the word forming the first arsis mostly qualifies, but is also on occasions qualified by, the

expression following, which, either as a compound or as a combination of qualifying and qualified words, or rather rarely, of words joined by 7, forms a particular concept. **DA** often uses an extra syllable after the first arsis in such verses, but neither **SA1a**⁵⁰ nor **SA1b**⁵¹ ever does. **SA1b** uses the following for the second arsis and the subsequent syllables: *þe gelic, niht þa gen, beacen þin, anra gehwylc*, and the like, besides those mentioned above, and for the first arsis it also uses a numeral or adv. beside a noun or adj.

(c) There is a fourth class of verses which are mostly constituted of "nom. plus. acc. or adv. plus verb,"⁵² and among these verses not even a **DA** verse uses an extra syllable after the first arsis, not to speak of **SA1a** and **SA1b**.⁵³

Here **SA1a** has only one verse, Cr. II. 590a,⁵⁴ but **SA1b** has many in which it mostly uses an adv. particle, *up, eft, eal*, etc., or the like in forming the second arsis.

2. (Q. b).

(a) As in **SA1a** no verb ever forms the first arsis, so no **SA1a** verse is possible here⁵⁵; cp. XIV.2.a.

(b) In **SA1b** there are only 4 verses here with a verb as the first arsis, which has no extra syllable after it (cp. XV.1.b.c.), and there is only one syllable intervening between the second arsis and the syllable bearing the secondary accent: Jul. 623b, Cr. II. 540b, El. 607b, 623b. It is to be noticed that the words following the verb (first arsis) generally qualify one another. In the two cases in *Elene* the verb is qualified by the following adv. after which comes a pron. or adv. particle. In Cr. II. 540b the verb is followed by the particles *ealle þær*. In the case in Jul. the verb is subordinated in sound to the following words and bound to them by sound-similarity.

(c) In **DA** a prefixed, or dissyllabic,⁵⁶ or prefixed dissyllabic, verb is generally used as the first arsis followed by a compound, or a combination of words, qualifying and qualified, or joined together by 7. Probably emphasis leads also to the use of a good many monosyllabic verbs as the first arsis, even such a light

one as *wesan* or *het*.⁵⁷ It is clear that **SP** has *hætst* and *het* as the second and third person singular forms of *hatan*.

D-Verses in the Unsigned Poems

CRIST I

DA occurs to the extent of 17%, **SA1a** of 2%, and **SA1b** of 8% approximately.

DA : 237 *efeneardigende*. XIII.a. 178 *incan ænigne*. XIV.1.a. 356 *sylf settende* 211 *fæmne forð se þeah*. 93 *mund minne geheold*. XV.1.a.c. 59 *sioh nu sylfa þe*. 68 *bringeð blisse þe*. XV.2.c.1.b. 20 *eadga us siges(?)*⁵⁸

SA1a : 336 *godes spelboda*. 227 *lifes ordfruma*. XIV.1.a.b. 426 7 *swa forð gongende*. XIV.1.a.e. 262 *biddað geornlice*. XIV.2.a.

SA1b : 67 *weorcum Ebrea*. 50. 88 *Sancta Maria*.⁵⁹ 302 *sum woðbora*. XIV.1.a.c. 124 *god wæs mid us*.⁶⁰ XV.1.c. 87 *cwæð sio eadge mæg*. XV.2.b. cp. 209 *saga ecne þonc*.

CRIST III

DA occurs to the extent of 10%, **SA1a** of 3%, and **SA1b** of 5% approximately.

DA : 997 *eal ærgestreon*. 1517 *sylf sigora weard*. XV.1.a. 1138 *ufan eall forbærst*. 1141 *sylf slat on tu*. XV.1.c. 1147 *up yrringa*. XIV.1.c. cp. 1052 *ær earnode*. 1541 7 *weard undyrne*. XIV.1. 1202 7 *eal ða earfeðu*. XIV.1.c.e.

SA1a : 1157 *eft lifgende*. XIV.1.c. 1097 *þeoden moñcynne*. 1180 *dryhtnes þrowinga*. 1298 *earges flæschoman*. 1474 *þinre alysnesse*. 1085 *usses dryhtnes rod*. 1381 *ærest geworhte 7 þe*. XIV.1.b. XV.1.b.c.

SA1b : 1287 *glade*⁶¹ *blissiað*. 1563 *feores*⁶² *unwyrðe*. 1096 *lifes ceapode*. XIV.1.b.

ANDREAS

DA occurs to the extent of 16%, **SA1a** 2%, and **SA1b** 10% approximately.

DA : 443 *yð oþerre*. 1015 *æghwæðer*⁶³ *oþerne*. 806 *wordum weorðedon*. 1162 *ermðu eahtigan*. XIV.1.a.b.c. 983 *anræd oretta*. XIV.1. 1665 *gað geomriende*.⁶⁴ 1300 *sleað synnigne*. 677 *wadað widlastas*. 556 *frægn fromlice*. XIV.2.c. 1717 *an is ece god*; cp. 703 *an ece god*. XV.1.a.c.

SA1a : 914 *wes ðu Andreas*⁶⁵ *hal*. XV.2.a. 288 *þeoden leofesta*. 517 *manna ænigne*. XIV.1.b. XV.1.b.

SA1b : 1063 *hæfde hluttre lufan*. 1221 *bæron ut hraðe*.⁶⁶ XIV.2.b. XV.2.b. Wülker's emendation, **SA1a** 1090 *deade gefeormedon*, and Kemble's **SA1b** 245 *þegnas gesceawode*; XIV.1.b.

PHÆNIX

DA occurs to the extent of 16%, **SA1a** 1%, and **SA1b** 4% approximately.

DA : 376 *eft yrfeweard*. 487 *ealdor anra gehwæs*. XV.1.a. 241 *eal edniwe*. XIV.1.c; cp. 584 *somod sipiaþ*.

213 *wyrta wearmiað*. 333. 342. 343. 617. 620.⁶⁷ XIV.1.b.

63 *wundrum wrætlice*. 68. 403 *æppel unrædum*; ⁶⁸ also **SA1b** 514 *cyning þrymlice*; XIV.1.a.

307 *wrætlic is seo womb neoþan*. XIV.1.b.

SA1b : 242 *sumes onlice*.⁶⁹ 516 *wel bið þam þe mot*.⁷⁰ XV.1.c.

GUTHLAC B

DA : 16% ; **SA1a** : 2% ; **SA1b** : 8%.

DA : 1294 *eal innanweard*. 1017 *forð folgian*. XIV.1.c. 1123 *soden sorhwylmum*. 1342 *wunað wælræste*.⁷¹ 1113 *stop stalgongum*. XIV.2.c.

SA1a : 987 *þeoden leofesta*. XIV.1.b.

SA1b: 1253 *swearc nordrodor*. 988 *meaht þu me þelcwidum*.⁷²
1114 *læst calle well*. 1151 *fys æfter þon*. 1255 *þrong niht ofer*
tiht. XIV.2.b. XV.2.b.

GUTHLAG A

DA: 7% ; **SA1a**: 1% ; **SA1b**: 4%.

DA: 59. *wille weorpian*. 575 *wille wideferh*. XIV.1.c.
1.2.i.b. 234 *hwearfum wræcmæcgas*.⁷³ XIV.1.a.

SA1a: 564 *doð efne swa*. XV.2.a. 40 *dryhtne þeowiað*,
evidently to be reckoned as an A-verse ; cp. 712b *dryhtne þeowde*
and 473a *þeowiað in þeawum*.

SA1b: 633 *þe eow in mod astag*, in which *eow* evidently
forms the first arsis. XV.1.b.c. 599 *feores* ⁷⁴ *orwena*.

THE DREAM OF THE ROOD

DA: 7% ; **SA1b**: 5%. No verse of D-type occurs as
SA1a.

DA: 153 *anwealda ælmihtig*. XIV.1. 15 *wædum geweorðode*.
XIV.1.b. 17 *beuwigene*⁷⁵ *weorðlice*, metrically all right : XIV.2.c.

125 *afysed on forðwege*—an A-verse with the second thesis
accented.⁷⁶ 49 *begoten of þæs guman sidan*. 10 *fægere þurh forðge-*
sceaft—These two are apparently schwellverses of the mixed
types, AC and AB respectively.⁷⁷ 129 *well þrowian*. XIV.1.c.

SA1b: 98 *on þrowade*. 137 *ær sceawode*. 145 *ær þrowade*.
XIV.1.c. 55 *weop eal gesceaft*. XV.2.b.

RIDDLES

DA: 4,47 *sweart sumsendu*. 41,87, 106, 107. 57,3. 31,4.
41,17. 54,3. 4,46 *farað feohtende*. 34,7 *heard 7 hiþende*. 84,5
*fæger*⁷⁸ *ferende*. XIV.1. 4,50 *micel modþrea*.⁷⁹ XIV.1.c. 33,11
wist in wigeð. XIV.1.d. 21,11 *ne wyrneð word lofes*. XIV.2.c.
1,9 *wulfes ic mines widlastum*—A schwellverse. 4,10 *steape*
ofer stiwitum. 32,18 *wynlicu woðgiefu*. XIV.1. 66,1,2.⁸⁰ 55,3
hror hægstaldmon.

SA1a : 15,2 *geong hagostealdmon*. 62,6 *niopan upweardne*. XIV.1.c. 9,8 *sittað⁸¹ nigende*. XIV.2.a. 24,1 *agof is min noma*. 5,5 *oft mec slæpwerigne*. XIV.1.b.e.

SA1b : 47,7 *insittendra*. 41,56 *upirnendan*. XIII.c. 27,10 *stop eft on mec*. 59,11 *fered oft swa þeah*. XV.2.b. 66,1 *cwele ic efne se þeah⁸⁰*. 28,7 *sona weorpere*. 63,6 *hwilum ut tyhð*. 60,14 *ungefullodre*. 84,24 *wuldor⁸² -nyttingum*. 40,5 *sundor⁸² æghwylcne*. XIV.1.b. 84,6 *nænig oþrum mæg*. 21,13 *hwilum læted eft*. 57,7 *oþer⁸² bisgo dreag⁸³*. 1,16 *uncerne earne lwelp*. XV.1.b. 55,9 *strong ær þonne hio⁸⁴*. We might read *strengra þonne* ?

CHAPTER V

E-VERSES

The Signed Poems

DA : 3% ; **SA1a** : 1% and **SA1b** : 4% approximately.

I. The second arsis being supplied by a noun or adj., the first consists of

(i) a compound :

DA : Jul. 59 *firendædum fah.* 39 *goldspedig guma.* 168. 347 *fyrnsynna fruman.* Cr. II. 730 *foldærne fæst.* 566 *heofonrices helm.* 579 *fyrnweorca fruma.* 727. Fap. 20 *langsumre lif.* 44. El. 542 *fyrngidda frod.* 592 *wordcræftes wis.* 830. 1035. 887 *sigebeacen soð.* 1266 *geoguðhades glæm.* 176. 261. 1032. 562. El. 704 *þreanyd þæs þearl.*

Two syllables precede the second arsis : El. 357 *wisdomes gewitt.* 1190. 954 *tireadig 7 trag.* 17 *werþeodum to wræce.*

SA1a : Jul. 83 *winburgum in.* 257 *eadhreðig mæg.* 322 *hellwarena cyning.* 437. 447 *roðorcyninges giefe.* Cr. II. 465 *efenece bearn.* 528. Fap. 24 *ægleawe menn.* El. 7 *soðfæstra leoht.* 605 *tireadig cwen.* 104. 835 *arleasra sceolu.* 966 *wuldor-fæste giefe.* 1143. 273 *guðrofe hæleþ.* 219 *æþelinges rod.*

SA1b : Jul. 516 *wisdomes gæst.* 168 *geoguðhades blæd.* 212. 239. 495 *sumerlongne dæg.* 544. 642. 456 *yfeldæda ma.* 698 *sinhiwan tu.* 514 *heahfædra nan.* 579 *bælfira mæst.* 618 *cear-gealdra full.* 635 *londmearce neah.* Cr. II. 492 *heofonengla þreat.* 484. 584 *gæsthalig treow.* 807 *lifwynna dæl.* Fap. 96 *foreþances gleaw.* El. 67 *nihtlangne fyrst.* 750. 197. 445. 718. 1124. 747. 886. 596 *wisdomes gife.* 1300 *arleasra sceolu.* 976 *gnornsorga mæst.* 983. 31. 938 *wisdomes¹ ful.* 66 *egstreame neah.* 793 *wynsumne² up.* 846 *sigebeamas þry.³* 265 *hlaforðes¹ gifu.*

Second arsis preceded by two unaccented syllables : Jul. 324 *geornfulra þon¹ ic.*

(ii) a word :

DA : Jul. 242 *singal gesið.* 297 *unrihte² æ.* 642 *haligre hyht.* 339. Cr. II. 529 *haligra helm.* 599. 836 *cwanendra⁵ cirm.* 515 *æþelinga ord.* 741. 846. El. 580 *lacende lig.* 1110. 599 *agenne² eard.* 1068. 1041 *unrihte² æ.* 393. 994 *hlihende hyge.* 1292. 465.

The syllable bearing secondary accent is short in Cr. II. 469 *witgena word.* El. 394.

Two unaccented syllables precede the second arsis : El. 937 *weallendne gewitt.*

SA1a : Jul. 453 *þyslicre² ær.* El. 1002 *æþelinges word.* 927 *oþerne cyning.* The syllable bearing secondary accent is short : Jul. 688 *æpplede gold.* El. 1259. 551 *caseres bodan.*

Two unaccented syllables before the second arsis : El. 979 *Cristenra gefean.*

SA1b : Jul. 7 *haligra blod.* 10 *yrmenne grund.* 386. 418 *unclænne gæst.* 61. 236 *carcernes duru.* Cr. II. 481. 755. 765. 743. 693 *healice² up.* El. 899 *lacende feond.* 1101 *uncuðe wyrd.* 99. 490 *fulwihtes bæð.* 1033. The syllable bearing secondary accent is short : Jul. 539 *hlæfdige min.* El. 330 *caseres mæg.* 262. 669. 400 *hlæfdige² us.* 656.

Two unaccented syllables before the second arsis : El. 1289 *eadigra gedryht.*

(iii) A proper name :

DA : Cr. II. 511 *Galilesce guman.*

SA1a : El. 209 *Judea cynn.* 836.⁶ 1097 *Cyriacus on.*

SA1b : Jul. 304 *Pilatus ær.* El. 448 *Ebrea þeod.* 799 *Israhela cyning.*

(iv) Two words :

DA : Jul. 706 *E W 7 U.* El. 1141 *feor ær beforan.*

SA1a : El. 2 *tu hund 7 þreo.*

Two unaccented syllables before the second arsis : El. 634 *twa hund oððe⁷ ma.*

SA1b : nil.

II. The second arsis being supplied by a verb with or without a prefix, the first consists of

(i) a compound :

DA : Jul. 401 *wiðsteall geworht*. 494 *searoþoncum slog*. El. 674 *wisdom onwreon*. 1242. 1237 *wordcræftum*⁸ *wæf*. 1250 *leoþu*⁹ *-cræft onleac*. 1249 *bancofan onband*. 1247 *mægencynning amæt*. Cr. II. 831 *ferðwerig onfon*. The syllable bearing secondary accent is short in El. 1262 *milpaðas mæt*.

Two unaccented syllables before the second arsis : Jul 344 *þragmælum gepread*. 467 *womdæda onwreon*. Cr. II. 757 *synwunde forseon*. 807. El. 883 *preanedum beþeaht*. 1268 *lifwynne geliden*. 71.

SA1a : Jul 185 *beotwordum spræc*. El. 922 *hyhtful gewearð*. Two unaccented syllables before the second arsis : El. 76 *eoforcumble beþeaht*.

SA1b : Jul. 19 *rondburgum weold*. 189. 79 *ferðlocan onspeon*. 615 *hearmleoð agol*. 374 *staþolfæst ne mæg*. Cr. II. 441 *modcræfte sec*. 834 *þeodegsa bið*. 446 *mundheals geceas*. 702 *godbearn astag*. 786. Fap. 1 *siðgeomor fand*. 59 *sweordræs fornam*. 72. El. 27 *fyrðleoþ agol*. 78 *nihthelm taglad*. 342. 142 *lythwon bicwom*. 1155 *þeodcwen ongan*. 61 *modsorge wæg*. 655. 1288 *soðfæste bioð*. 1294 *synfulle beoð*. 113 *hildegeasa stod*. 1260. 91 *bocstafum awriten*. 86 *hreþerlocan onspeon*.

Two syllables preceding the second arsis : Jul. 470 *misthelme for brægd*. El. 28 *wælrune ne mað*. 1098 *hygerune ne mað*. 543 *wisdomes biþearf*.

(ii) one word :

DA : El. 192 *fulwihte*¹⁰ *onfeng*. Two syllables before the second arsis : El. 961 *gleawnesse þurhgoten*.

SA1a : Nil.

SA1b : Jul. 209 *unforht oncwæð*. Cr. II. 560 *unryhte swealg*. 704. 815 *onmedla wæs*. El. 484 *bidende wæs*. 12 *æpelinges weox*. 885. 1197 *æpelinges heht*. 1273 *wedende færeð*.

Jul. 4 *cahtnesse*¹⁰ *ahof*. El. 486 *lifgende*¹⁰ *aras*. 619 *7wyrde*¹⁰ *ageaf*. 545. Jul. 688 *ungelice wæs*.

The syllable bearing the secondary accent is short : Jul. 626 *earfeða dreag*.

(iii) a proper name :

DA : Nil.

SA1a : El. 823 *Stephanus heold*. 492 *Stephanus wæs*.

SA1b : Jul. 308 *Andreas het*. Fap. 37 *Philipus wæs*. El. 934 *Judas*¹¹ *oncwæð*. El. 1068 *Cyriacus bæd*.

GENERAL REMARKS

XVI.1. When the second arsis is formed of a subst. or adj.,

(a) The relation between the words or expressions is generally that of the qualifying and the qualified, the qualifying word or expression occupying usually the position of the first arsis.¹² But sometimes the expressions are joined together by *7*, *þon* or *oððe*, and once by the prep. *to*.¹³

(b) The second arsis in **SA1a** sometimes consists of such a weak particle as *on*, *ær*, *in*, *ma*. But generally the word forming the second arsis is one of a soft sound ; otherwise, it is characterised by assonance with expressions in the preceding line or lines, closely related to it in meaning¹⁴ : cp. El. 7a. 1259a. 979a. Jul. 688a. El. 219a.

(c) In **SA1b** the second arsis consists of such an adv. particle as *up*, *ær*, *ma*, *ful*, *neah*, a pronoun, a numeral and the like, and often of a word with a hard sound as well as one with a soft sound.¹⁵

(d) In **SA1a** the first arsis consists sometimes of *pyslicre*, *operne*, but in **SA1b** the first arsis often consists of a present participle adj. and also of an adj. prefixed with *un-*. These latter are also used in **DA**, and we should notice how once only **DA** uses particles in forming a verse : El. 1141¹⁶.

(e) We should note the verses with the syllable bearing the secondary accent, short; **DA**: Cr. II. 469 *witgena word*. El. 394. **SA1a**: Jul. 688 *æpplede gold*. El. 1259. 551. **SA1b**: Jul. 539 *hlæfdige min*. El. 330. 262. 669. 400. 656.

(f) Two unaccented syllables before the second arsis are used a good number of times in **DA**; but twice only in **SA1a**—El. 979a, 634a, and twice also in **SA1b**: Jul. 324b. El. 1289b. It is worthy of remark that three unaccented syllables are never allowed to intervene before the second arsis: Hence the form *pon* is confirmed for **SP**:¹⁷ cp. Jul. 324b.

2. When the second arsis is formed of a verb,

(a) While **SA1a** sometimes uses *gewearð*, *wæs* and **SA1b** often most common verbs such as *wesan*, *onginnan*, *hatan*, *agiefan*, etc., **DA** never uses these, but rather strongly emphasised ones.¹⁸

(b) It appears to be characteristic of **SA1b** to use often for the first arsis a present participle adj. or an adj. prefixed with *un-*,¹⁹ which here **DA** does not use. Once **SA1b** also uses *lythwon* besides other compounds.²⁰ We should also note *ungelice* used as the first arsis in **SA1b**.²¹

(c) In **DA** there are many verses which have two unaccented syllables (consisting only of the case-ending of the preceding word and the prefix of the following) before the second arsis. When the first arsis is composed of a compound, **SA1a** has one verse with two unaccented syllables (case-ending and prefix) before the second arsis, and **SA1b** has four in two of which *ne* before the second arsis (a verb) forms one of the two unaccented syllables,²² which seems to me to be one of the distinctive characteristics²³ of **SA1b**, while in two others the usual combination of case-ending and prefix occurs. Comp. also Jul. 347b. It is only in **SA1b** that *ne* forms the unaccented syllable or one of the two.

(d) When the first arsis is formed of a word other than a compound, not more than one unaccented syllable is used either in **SA1a** or in **SA1b**.²⁴

(e) The verb forming the second arsis in **SA1a** is, as seen above, usually light, but it should be noticed that any hardness in it is made good by its assonance with those expressions in the line or lines preceding, with which it is closely connected in meaning²⁵; cp. XVI.1.b.

(f) Only one **DA** verse here, El. 1262a,²⁶ and none in **SA1a** or in **SA1b**, has the syllable, bearing the secondary accent, short: cp. XVI.1.e. It is thus apparant that the syllable bearing secondary accent is allowed to be short only in those verses which have a trisyllabic word forming the first arsis and the two subsequent syllables. Hence in **SA1b** El. 934 *Judas oncwæð*,²⁷ cp. El. 922a *hyhtful gewearð*,²⁷ the second syllable in *Judas* must be accented; otherwise, the verse would be defective.

3. (a) Proper names²⁸: The vowels in a diphthong are always pronounced distinctly: *Andreas*, *Ebrea*, *Judea*. The second syllables in the following should be accented: *Pilatus*, *Stephanus*, *Philipus*, *Judas*. In *Galilesce* and *Cyriacus* we have probably the third vowel accented, the first two being short, while in *Israhela* the first seems to be accented, the second and the third being short; comp. the modern form: *Isræl*.

(b) We have never in **SP** any case in which a diphthongised vowel in a verbal derivative is pronounced as one, except in 836a (Cr. II) *cwaniendra cirm*²⁹; see above, 3.a. So, my emendation *cwanendra* will, I think, be justified by the fact that *i* was put above the *e* by a later hand in the MS.

E-Verses in the Unsigned Poems

CRIST I

DA: 1%; **SA1a**: 1%; **SA1b**: 3% approximately.

SA1a: 122 *efenece mid god*. XVI.1.b; cp. 396 *onsyne wearð*.³⁰ 135 *god sylfa mid us*. XVI.1.a.

SA1b : 231 *lifgendra gehwan*. XVI.1.f.

CRIST III

DA : 3% ; **SA1a** : 4% and **SA1b** : 7% approximately.

DA : 1353 *eaðmode to eow*, 1639 *haligra gehwam*. XVI.1.a.b.

SA1a : 896 *onhælo gelac*, 988 *wægdeora gehwylc*, 1578 *anfealdne gewyrht*, 1433 *mægwlite gelic*, 1216 *orgeatu on gode*, 1306 *firendæda on him*. XVI.1.b.f. 962 *cearena*⁸¹ *full*. XVI.1.e.

SA1b : 1605 *aðlogum*^{*} *ongean*, 1458 *orgete nu gen*, 1123 *7wlitan swa same*, 1243 *7gete swa same*, 1273 *earfeðu swa same*. XVI.1.a.b.c.f.

ANDREAS

DA : 3% ; **SA1a** : 1% ; **SA1b** : 5% approximately.

DA : 979 *eaðmedum upp*, 1178 *manncynnes ma*, 245 *primlice þry*. XVI.1.d.

SA1a : 728 *heofonhalig gæst*. XVI.1.b. cp. 532 *aryða geblond*, 82 *middangeardes weard*, 227, 1265 *wintercealdan niht*, 1457 *wuldortorht gewat*.⁸² XVI.1.b.2.b.e.

SA1b : 516 *foldwylme ne mæg*.⁸⁸

PHŒNIX

DA : 3% ; **SA1a** : 1% ; **SA1b** : 3% approximately.

DA : 2 *eastdælum on*. XVI.1.b.

SA1a : 26 *unsmepes wiht*, 449 *ealdfeonda nan*, 606 *soðfæstra gehwone*. XVI.1.b.c.d.f.

SA1b : 97 *westdælas on*, 362 *wuduholtum in*. XVI.1.b.c. 195 *æpelstenca gehwone*, 603, 381, XVI.1.f. 106 *twelf sipum hine*, 312 *onlicast pean*.⁸⁴ XIV.1.a.

The Phœnix does not show any verse, with a verb for the second arsis, used either as **SA1a** or **SA1b**.

GUTHLAC B

DA : 4% ; **SA1a** : 2% ; **SA1b** : 6% approximately.

DA : 839 *godes willan þæs georn*. 938 *sigorfæst in sefan*. XVI.1.a.f. **SA1a** : 1251 *7longne dæg*. XVI.1.b. cp. 908 *fiftyngu gear*. 1191 *dægwoman bitweon*.³⁵ 809 *heofonrices gefean*. XVI.1.f.

SA1b : 1337 *worulddreamum of*. XVI.1.b.c. 970 *ætryhte þa*.³⁶ 1125.³⁶ 920 *longfyrst ofer þæt*. XVI.1.a.

GUTHLAC A

DA : 3% ; **SA1a** : less than 1% ; **SA1b** : 2% approximately.

DA : 81 *frecnessa fela*. 152. 160 *frasunga fela* XVI.1.b.c.d. 284 *leofes gelong*. XVI.2.f.

The number of verses with a verb as the second arsis is far less here than in **SP**. **DA** : 621. **SA1a** : 145. **SA1b** : 665. 704. 664. 668.

SA1a : 178 *earfeða mæst*. XVI.1.b.

SA1b : 477 *soðfæstra no*.³⁷ XVI.1.c.

Rood

DA : 1% ; **SA1a** : 2% ; **SA1b** : 3% approximately.

SA1a : 93 *æلميhtig god*. 106. 156. XVI.1.b. 98 *se þe æلميhtig god*.³⁸

SA1b : 17 *wealdes treow* : See what Wülker says on the retainment of the verses, which "nicht allen regeln der Verskunst entspricht", as this here does not.

It is to be noted that here the second arsis is never supplied by a verb.

RIDDLES

DA : 5,8 *gebundenne beag*. XVI.1. 24,9 *calfelo*³⁹ *attor*.⁴⁰

SA1a : 56,12 *wulfheafedtreo*. XVI.1. 43,17 *heanmode twa*. 68,19. 72,7 *dægtidum me*. 4,38 *lagustreama full*. 9,11 *wilcumena fela*. XVI.1.b.c. cp. **SA1b**. 4,23 *mearclonde neah*. 18,3. 80,9 *wordleana sum*. 64,1 *seledreama sceal*. 61,1. 51,4 *forstrangne*⁴¹ *oft*. 36,4 *hygeþoncum min*. XVI.1.c.2.a. 7,3 *unrimu cyn*. XVI.1.d. 72,11 *mearcpaðas walas træd*. XVI.2. 5,7 *winterceald oncweþe*.

10,8 *ungesibbum wearð*. 48,1 *moððe word fræt*, also **SA1b** 40,3 *sundorcræft⁹² hafað*. XVI.2.b.

SA1b : 47,5 *æghwæðres mid*. XVI.1.b.c. 88,27 *eardian sceal*. 16,4 *hlifiað tu*. With reference to this last verse the lines 3, 4, 5 may be arranged thus : *me on bæce standeð/her swylce swe on hleorum hlifiað tu/earan ofer eagum⁴²* XVI.2.b.

CHAPTER VI

SUMMARY AND RESULT

That **DA**, **SA1a**, **SA2a** and **SA1b** are clearly distinguished in **SP** from one another has been already seen above. The following is an attempt to educe some general rules governing the constitution of verses in **SP**.

The character of **DA** requires that the arsisyllables in it should be equally strong, *i.e.*, no particle, pronominal, adverbial or verbal, should generally form an arsis in it except under special conditions : (i) emphasis,¹ (ii) a prep. following as the connecting link between the arses¹; the second arsisyllable in **SA1a** should in general be much less weighty than the first so as to be subordinated to it, any hardness in sound being toned down by assonance with expressions, in the previous line or lines, with which it bears kinship in meaning²; the weight of the verse in **SA1b** is equally distributed over both the arsisyllables; whereas **SA2a** represents a slow, gradual and uninterrupted approach to the weight and volume of sound concentrated in the second arsis.³ From this essential distinction result those peculiar characteristics of each of the *genres* **DA**, **SA1a**, **SA2a** and **SA1b** that have been noticed above.⁴

First, with regard to the arses, it should be noticed that qualifying words are more important than those qualified. By "qualifying words" I mean 'adjs.,' 'words in genitive or dative which have an adjectival or adverbial sense,' 'advs. which qualify adjs., verbs or adverbs.' It must also be noted that a verb is always less important than either a subst. or an adj. or an adv., or even a prep. used as an adv. (of course, as seen above, a prep. used as such never forms⁵ the first arsis in **SP**, and hardly ever the second), and an auxiliary than an infinitive

or participle. As a general rule it must be laid down that the important word should occupy the position of importance in a verse, *i.e.*, be used as the first arsis.

But the usual order of arrangement of the arses is reversed, as already seen in the foregoing analysis, by emphasis, by emphatic particles used either as anacrusis or thesis or by the requirement of the symphony of sounds.⁶ This also includes the precedence of the verb in the order of the arrangement, with reference to which it should be recalled that except in B⁷ and C⁸ verses rather rarely, **SA1a** does not use a verb as the first arsis.⁹ **DA** uses a verb as the first arsis in those *A*-verses (i) which are akin to **SA2a**,¹⁰ and (ii) which are in other exceptional circumstances,¹¹ in *D*-verses,¹² and in a few cases in *C*-verses,¹³ but neither in B¹⁴ nor E¹⁵ verses. **SA1b** uses a verb as the first arsis in all¹⁶ the types except E¹⁷ under conditions and circumstances that have already been noticed above. In the combination, "infin. or pp. plus an auxiliary," the infin. or pp. must in all cases form the first arsis,¹⁸ and, by no means, the second, and we should carefully notice the difference in the use of the combination in forming **DA**, **SA1a** or **SA1b**.¹⁸

Secondly, with regard to the theses, it should be remembered that

(a) **SA1a** in *A*-type must not have its second thesis accented¹⁹;

(b) In *A*-type the first thesis in **SA1a** must not exceed two syllables. On the composition of the theses in *A*-type see II.1.ii.2.iii.III.2.IV.2.

(c) In *B*-type the first thesis of **SA1b** is much more weighty and emphatic than those of **DA** and **SA1a**; regarding the monosyllabic first thesis and other matters see V.VI.2.VII.2.VIII.2.

(d) In *C*-type the first thesis of **SA1a** is occasionally weighty, but that of **SA1b** is always more emphatic; regarding the monosyllabic first thesis and other matters, see X.2. XI.2. XII.2.

(e) In *D*-type an extra syllable is never allowed after the first arsis in **SA1a**; regarding **DA** and **SA1b**, see XIV.1.b.2.a. XV.1.b.2.a.

(f) Regarding an extra syllable before the second arsis in *E*-type, see XVI.1.b.f.2.c.e.

Thirdly, with regard to anacruses, the following should be remembered :

(a) there should be no anacrusis in **SA1a**,

(b) none also as a rule in **SA1b**,²⁰

while

(c) in **DA** anacrusis occurs in the shape of 7, *swa*, *ne*, a monosyllabic prep. or the prefix of a verb,²¹

(d) for anacrusis in **SA2a**, see IV.3.

Fourthly, the following points with reference to the language of **SP** should be observed :

(a) Grammatical: the pronominal forms used are *usse*, *ure*, never *ussere* or *ussera*, *ewere* and not *ewerne*; the dual form *uncer* is used as adj.: Jul. 190b; *fæder* is used as a genitive singular formation, and this word has often the first vowel long²²; *byrig* and *woruld* are used as monosyllabic; weak verbs of class II sometimes pass over to class I: *cwan(i)an*, *wund(i)an*, *treow(i)an*, *speow(i)an*; cp. *mælan* (for *maþelian*); *hlaford* and *lattiow* are to be regarded as compounds,²³ as the only instance of the dwindling away of the second component into a suffix negligible in pronunciation is *peodom* in Fap. 105a; cp. El. 571b *owiht swylces* with Jul. 329b *gif we yfles noht*. On *treo* see p. 19 and note 18, Chap. II.²⁴ See Trautmann, "Cy. der Bisch. u. Dichter," pp. 75-6. Trautmann's theory should be modified by the statement that everywhere in **SP** we find the use of "zusammengezogener" forms except in the following: *nyh(e)st* or *nih(e)st* and *sie*; See XI.3.

(b) Phonetic: the diphthongs in proper names should have both the vowels distinctly pronounced: but cp. *Sach(i)us*.

H- lost in the combination *hw-* :

El. 582 *Ne magon ge ða word geseðan, þe ge hwile nu on unriht.*
Forwyrd accented on the last syllable : El. 764a.²⁵

(c) Linguistic : *þon*²⁶ is the form used for *þonne* everywhere in **SP**. Syncope of a short vowel after a long one is the rule in **SP** : Jul. *lyt(e)sna*, Cr. II. *feow(e)re* ; but cp. El. 377 *mod-cwanige*.²⁷

It remains now only to refer back to the previous chapters to be convinced that none of the unsigned poems, herein considered, can metrically lay any claim to having been written by the author of **SP**. Certain further evidences (grammatical, phonetic and linguistic) are adduced below which would tend to the same conclusion :

CRIST I

I. Trautmann's tests²⁸ : *liffrea* : the diphthong *ea* is pronounced as distinct syllables : 15b. 27a. 253a ; *tacn* 54b, used as monosyllabic.

II. The dual form of the personal pronoun : *inc*, 357b.

III. The reflexive pronoun : 114a 7 *þe sylf cyme*. 254b *purh þin sylfes gong*. 59a *sioh nu sylfa þe*. 108a *of sylfum þe* ; cp. 9b. 12b. 362b. 129a. All these seem to be much more of the nature of an approximation to the modern forms than anything of the kind in **SP**.

IV. The gen. sg. form of *fæder* is *fæder*, 345, but it has not its first vowel long as in **SP**.²⁹

V. The contracted compounds in use are *nawþer* 189, *oht* 238, *ower* 199 ; cp. 343 *leng owihte*.

VI. While *h-* is silent in the combination *hw* as sometimes in **SP**, it is also silent before a vowel : 241. If however we were to explain 241a away as **SA2a**, it would demonstrate the uncynewulflike³⁰ character of Cr. I.

VII. The *i* in the infinitive and pres. tense of verbs in *-jan* is dropped more often³¹ than in **SP** : 394a *weorðian waldend*.

8a *wundrien to worulde*. 237a *efen-eardigende*. 372a *hwearfiað heanlice*.

VIII. Proper names : 336b *Gabriel brohte*. 299b 7 *þe Maria forð*. Probably also 67b *weorcum Ebrea*. 88b?

CRIST III

I. Trautmann's tests :

(a) The vocalic *n* or *r* not forming a distinct syllable : 1080a *wuldorlean weorca*. 1566a *facentæen feores*. 1616a. 1011a *wuldorlic ofer weoredum*. 1140a *wundorbleom geworht*. 1417a *mancynnes tuddor*. 1155b? *þeodwundor micel*.

(b) Uncontracted forms : 1581a *somodfæst seon*. 1092a *þeodum to þrea*. 1564a *egsan geþread*. 1032a *leoðum onfon*. 1271a *7weard seoð*. 1171 *monge nales fea*. 1404a *ða þu of þan gefean*. 1321 *synrust þwean*. 1071b *7weard gæð*. 1612b *morþorlean seon*. 1417b *mancwealm seon*. 1169a *his frean fet*. 1065b 7 *seo hea rod*. 1063b. 1289a *to donne*. 1245a 7 *on seoð*. 920a *to geseonne*. 1301b. 1083a *synfa men*. 961a *þonne bið untweo*. 1568b *ac hy to sið doð*.

(c) *feores*, etc., with the stem vowel long : 1074a *feores frætwæ*. 1593a *fira feorum*. 953a *fyllað mid feore* : cp. 1563b *feores*³² *unwyrðe*. 1574b *se þe nu his feore nyle*.

II. *-i*³³ dropped in the pres. tense and infin. of verbs in *-jan* : 1475a *ne ascige ic nu*. 915a *to sceawianne*. 885a *singað 7 swinsiað*.

III. The form *wierþ*³⁴ is used side by side with *weorþeð* : 956b *eawed weorþeð*. 1593b. 1640b *þe no ge-ended wierþ* (MS. *weorþeð*).

IV. *Woruld* is used as dissyllabic : 937a *ofer ærworuld*. 1584b *þenden him þeos woruld*; glade with a short vowel : 1287b *glade blissiað* : Cp. Ph. *glæd*.

V. *Forwyrd* is stressed on the first component : 1615a *feondum in forwyrd* : cp. 1536a *werge to forwyrde*.

VI. Probably *owiht* in 923b *owiht ne ondrædeð* should be contracted into *oht*? cp. the opposite view, Sarazin, "Von

Kadmon bis Kynewulf," p. 145. *Æghwæþer*³⁵ is of course uncontracted : 1577b *ac þær æghwæþer*.

VII. *Adam* with probably both vowels long : 1028b *Adames cynn*. The same with both vowels short : 961b *þæt þær Adames cyn*.

ANDREAS

I. Trautmann's tests : The uncontracted forms occur in 775a *7 forð gan*. 782a *gaste onfōn*.

II. Compounds contracted : 1051a *ægðer þara eorla* ; so in 1015 *æghwæðer oðerne*, we must have *ægðer* for *æghwæðer*. *Hlaford* is monosyllabic, 412a³⁶ ; so, *lareow*, 1707a. In 682a *drohtigen dæghwæmlice*, *-hwæm*, though printed in its full form, should metrically be regarded as a suffix ; cp. the uncontracted form *owiht* in 800b *leng owihte*.

III. Inflections dropped : *syxtyn* (for *syxtyne*) metrically required in 490a *syxtyne siðum* : 43b *syððan deofles þegn/geascodon* ; here metre does not warrant the change to *þegnas* ; 339a *on eowerne agenne dom* : the inflections in this verse must have been added later on—we must read *on eower agen dom*. But compare the older form *userne* not used in **SP** : 860a *sið userne*. 340b. 397b.

IV. *-i-* in verbs in *-jan* lost in pronunciation : 682a *drohtigen dæghwæmlice*. 1655a *gað geomriende*.

V. 93a *wrætlic under wolcnum*. III.2.c. 1628a *leoðolic 7 gæstic*. III.2.a. 682a *drohtigen dæghwæmlice*. 583a *manige missenlice* : Metrical considerations require that in the last two cases *-lice* should be read as monosyllabic, while the first two cases suggest that probably the guttural sound might have somehow merged in the sound of the preceding vowel, making it a suffix negligible in pronunciation, something like the modern *-ly*. Compare *eagoðe* (in 1122a *dugaðe 7 eagoðe*) in which *g-* evidently assimilates itself to a semivowel sound approximating to the character of that of the mod. 'youth' corresponding to OE. *geoguðe*.

VI. 733 *secge soðcwidum þy sceolon gelyfan*. II.2.i.b. Here the alliteration of *sc* with *s*, which does not at all occur in **SP** and anywhere else even in Andr., may have been the result of a process of palatalisation which probably brought the two sounds together, the sharpness of the guttural pronunciation having passed away.

VII. Initial *h*- lost :

(a) in the combination *hr*- :

936 *Aris nu hrædlice, ræd ædre ongit.*
1116 *hreow ricsode. þa wæs rinc manig.*³⁷

(b) before a vowel :

1604 *se ðisne ar hider onsende*

The first half being an **SA2a**³⁸ we have the second arsis alliterating. At the beginning of a proper name : 756a, 753a, 1324a. 914³⁹ and 1316⁴⁰ might also be supposed to offer cases of the loss of initial *h*-. But for the first see p. 111 ; the leaving out of *Andreas* from 1316 gives a good *B*-verse for the first half.

VIII. The following lines present to my mind a difficult linguistic problem :

393 *heofon geotende ; grund is onhrered,*
1508 *heofon geotende ! hwæt ! ðu golde eart*
1585 *geoc æfter gyrne : heofon swaðrode*

Critics would put *geofon* for *heofon* (cp. Beow. 1690a *gifen geotende*). Wülker says, " was soll überhaupt *geofon geotende* eigentlich bedeuten ? ". He defends the retainment of *heofon*, with the second arsis alliterating, on the analogy of what are really **SA2a** verses (399a, 403a, 408a). Had he quoted for illustration 120a,⁴¹ it would have been more apposite. Even then it leaves 1585 unexplained. It might be suggested that these are cases of vowel-alliteration at bottom, *h*- being lost before the vowel as in 1604a and the tendency noticeable in the turning of the palatalised *g* into a semivowel *y*-sound being probably extended to the guttural *g* also in these cases.⁴²

IX. *þæra*⁴³ read with a short vowel: 1495b *he wið anne þæra*. Noteworthy is the gen. pl. *fara* (430a). The first vowel in *fæder* is never lengthened here.

X. Proper names⁴⁴: 169a *in Achaia*. 927a. 950a *nu ðu Andreas scealt*. 12a *se mid Judeum ongan*. 11b *wæs hira Matheus sum*. 719b *Cheruphim et Seraphim*. 688b *Maria 7 Joseph*. 1516b *Iosua 7 Tobias*.

From all these we cannot resist the conclusion that *Andr.* was written much later than **SP** in a period when the transition from Old to Middle English had already begun and that the older forms, that are to be found in it, are due to imitation of the previous poetry.

PHŒNIX

I. Trautmann's tests:

(a) Vocalic *n*: 61a *ne windig wolcn.*⁴⁵

(b) Uncontracted form: 447a *ðæt is se hea beam*.

II. Grammatical forms: Dat. pl. *ægrum*⁴⁶ 233a; nom. pl. *fotas* 331a, *toþas* 407b; compar. form: *herra* 28b; dat. sg. forms: *ham* 244b, *byrig* 633b, 666b, *tyrf* 321b, 349a, *treo*?⁴⁷ 643a; dat. pl.: *treom*⁴⁸ 76a.

III. The following words have a long vowel: *fæger*, *glæd*: 182b, 232b, 289a, 303a, 307b, 593a.

IV. *Woruld* is dissyllabic: 501b *þonne þeos woruld*.

V. *iernan* used rather than *rinnan*: 364a *þusend urnen*.

VI. The 3rd pers. sg. form *gecygð* should be noted, 454b. See Sievers in Beitr. X.

VII. *Onlicast* never used in **SP**.

VIII. 294a *wrætlice wrixleð*. II.2.iii. Might we read *wrætlic*? 655a *þæt sindon þa word*. Probably one might here argue with Sarazin for the retainment of the pl. -u after a long or position-long vowel.⁴⁹

GUTHLAC B

I. Trautmann's tests :

(a) The vocalic liquid or nasal is used as a separate syllable except in the following which is surely a *C*-verse : 1265a from *æfenglome*.

(b) No use of an uncontracted form.

(c) *Feore* used with the vowel short : 812a *to widan feore*.

II. Dual forms of the personal pronoun used : *wit*, *unc*, *git* 1232b, 1145b, 1345a. *Usic* or *Uncit*? is metrically required in the place of *unc* : 1159a *þa wit unc eft*⁵⁰, and *ussera* in the place of *urra* in 848b *sume in urra*.⁵¹

III. Dat. pl. forms of *cneow* and *þeow* are *cneom* and *þeom* respectively : 1014a. 894a. Dat. sg. form *niht* : 1001b. 1191b. These seem to be as in **SP**.

IV. *Woruld* is dissyllabic : 829a *on gewinworuld*.

V. Past participle form with *-d* (rather than with *-ed*), unknown in **SP**⁵² : 1282a *belifd under lyfte* : comp. 1290a *gehyred*⁵³ *under heofonnm*. 1263a *tolysed*⁵³ *under lyfte*.

GUTHLAC A

I. Trautmann's tests :

(a) Vocalic *l* and *r* not forming a distinct syllable : 57b *hwilum idel wuldor*. 187b *eþelrichte feor*. 707a *treofugla tuddor*.

(b) Uncontracted forms : 475b *gæst aflihð*. 272a *ge her ateoð*. 383b *on þa hean lyft*. 336a *ne lete him caldfeond*. 223b *mec þæs lyt tweoþ*. 446a *ealdfeonda*. 416a *to þam nyhstan*. 546a *woldun hy geteon*.

(c) Vowellength in *feores*, *meara* : 257a *meara þreatum*. 101b *monnes feore*. 367b ? 520a *ealle hy þam feore*. 599b ?

II. *-i-* of the present tense or the infin. lost : 41a *wilniað bi gewyrhtum*. 127a *wundor weorðiað*. 473a *þeowiað in þeawum*. 767a *earniað on eorðan*. 772a *weorðiað waldend*.⁵⁴

III. Short vowel in the second arsis, unlike **SP**⁵⁵: 332a *huru þæs bihofað*. 271b. 380b. 81b. So, the vowel of the first arsis is short in 684b *fore æfestum* (metre requires this fuller form to take the place of *æfstum*⁵⁶; we must read *fægerran* for MS. *fægran* in 353b; cp. 720b).

IV. Fuller form of the possessive pron.: 679b *fore eowere*. 725b *in ussera*.

V. Gen. pl. *feara*: 144b; comp. *mara* side by side with *ma*: 169 *maran cræfte*. *404b. 241b. 374a *woruldlicra ma*: comp. adv. *æror*: 181b *æror mostun*.

VI. *ðe*, in 243b *eart ðe godes yrmīng*, is a form of the refl. pron.? Comp. Cr. I. 59a. 114b. Thorpe substitutes *ðu* for *ðe* here.

VII. *Woruld* is dissyllabic: 90b 7 *him þas woruld*.

VIII. Proper name: 695 *sippan Bartholomeus*.

Rood

I. Trautmann's tests: 22a *wendan wædum 7 bleom* is regarded by Sievers as a Schwellverse, *bleom* being read as an uncontracted form *bleowum*. This is quite likely, as it stands in the midst of Schwellverses. Probably, the shortness of the verse is meant to achieve the effect of a pause: Comp. 10a. 40a. 49a, of all which, except 40a *strang 7 stiðmod*, should be scanned as Schwell-verses.

II. Rood uses *heora*, 155b, cp. **SP** *hiera, hyra*. Comparative forms *oftor, ærur* are used along with superl. *ærest*: 128a. 108a.

III. Short vowel in the first arsis syllable in a *B*-verse: 85b 7 *ic hælān mæg(?)*.

IV. *-i-* lost in the pres. tense and infin. of a verb in *-jan*: 85a *hlifige under heofenum*.

V. Proper name: 92b *Marian sylfe*.

VI. Defective alliteration (?): in 70 *Hwæðere we ðær reotende gode hwile*.

RIDDLES

I. Trautmann's tests :

(a) The vocalic *l*, *m*, *n*, and *r* : 4,71a *wolcnfare wrege*. 62a *ofer byrnan bosm*. 15,1a *ic wæs wæpnwiga*. 16,3a. 24,9a. 56,5a. 73,2a. 84,34a. 92,5a. Cp. 30,1b *wundorlice* ; see below.

(b) Uncontracted forms : 4,24a *hea hlincas*. 4,66b *mines frean*. 4,64b *londe near*. 4,50a *micel modþrea*. 6,3b *oft ic wig seo*. 8,4b 7 *þeos hea lyft*. 13,8b *wegeð 7 þyð*. 7,5a *þonne mec min frea*. 22,5b. 23,7b. 35,4b. 41,52a. 63,5a. 64,2a,5b,6b. So also the following : 15,3a *woum wirbogum*. 63,6b *hwilum ut tyhð*.⁵⁷

(c) Vowel-length in *feore* : 24,14b *feore sine*. 41,65b *æfre to feore*. 93,20a *on wigan feore*.

II. Shortness of vowel in the second arsisyllable⁵⁸ : 43,11a *hæglas swa same*. 47,6a *eam 7 nefa*. 4,17a *hwilum ic sceal ufan*. 39,6b *duna briceð*. 39,7b *bindeð cwice*. 43,2b *ute plegan*. 41,88a *ic eom ufor*. Regarding 41,69a *þæt swa fromlice mæg*, see *Andr.* above. Here we can only say that the vowel in the suffix *-lice* may be looked upon as short.

III. Initial *h*- lost :

(a) in the combination, *hw* :

36,11a *wile mec mon hwæpre se þeah* wide ofer eorðan.
1,12b *wæs me wyn to þon* wæs me hwæpre eac lað.

(b) in combination, *hr* :

84,2a *hreoh 7 reþe*, hafað ryne strongne.

(c) before a vowel :

4,34b *ældum ge-ywed* þara þe ic hyran sceal.

IV. Grammatical :

(a) Such forms of the personal pronoun as *wit*, *unc*, *uncerne* : 88,14b. 85,7a *gif wit unc gedælað* (*unc* a refl. form here ? See above, *Gu. A. VI.*) 1,16b *uncerne* (see above, *Rid. 1.a.*) *earne hwelp*. The inflection in *uncerne* is metrically retained ; so also in 16,21a *on degolne*⁵⁹ *weg*. 21,7a *þurh hlutterne*⁶⁰ *dæg*.

(b) The nom. fem. sg. and neut. pl. inflection in *-u* of adjs. : 21,20b *ne weorþeð sio mægburg/gemicledu* ; 48,2a *wrætlicu wyrð* ; 7,3a *unrimu cyn*. 19,1a *ic eom wundorlicu* (See above, Rid. 1.a) *wiht*. 21,1a. 25,1a. 26,1a. 30,7a. 87,1 *ic seah wundor-lice wiht*. Evidently, in all these *wiht* is fem., but in the following verse it must be regarded as a neut. sg. form : 24,2 *ic eom wrætlic wiht*. Note the dat. pl. form in 2,10b *heahum meahtum*.

(c) Both *ham* and *hame* are used as dat. sg. forms : 30,4a *huþe to þam ham(e)*. 35,4b *7 to ham tyhð* (See above, Rid. 1,b). *Toþe* as dat. sg. form : 87,5a *heofones toþe*. The dat. ending of the infin. after *to* is not metrically retained in 40,22b *long is to secganne*.

(d) The compar. *æror* is necessitated by metre in 24,9b *þæt ic ær geap*. *Yrnan* should be replaced by *rinnan* in 85,5b.

(e) It is remarkable that in Rid. *-i-* in the infin. and pres. forms of verbs in *-jan* is metrically justified.

V. Uncontracted compounds : 12,5b *ic þæs nowiht wat*. 42,6b *owiht lifgan*. *þonne* is used as dissyllabic : 4,2a *sendeð þonne*.

All these go to prove the rather primitive character of the Riddles.

SECTION II

CHAPTER I

STYLE

The Signed Poems

I. In dealing with style, we may start with a comparison of the opening lines of each of the Signed Poems with those of the *Beowulf*. This would reveal Cy.'s propensity not only to reflection, but also to a far greater degree of richness and depth of ideas than is perceptible in the Older English poets. Heroic Epic in the hands of other poets is a mere recital of struggles or triumphs, temporal or spiritual; it is straightforward and even and goes to the heart of the facts represented. Incidents after incidents are related and, though the workings of the inner soul are implied in it, the very facts and incidents are the immediate objects of presentation. The seething excitements of the inner self may make themselves felt indistinctly here and there, but they, in no wise, form a predominating feature of the expression. In the Signed Poems, on the other hand, the poet moves freely in a region of abstract ideas and, consequently, of passions and feelings that they call forth. His heart is stirred to its depths whenever some attribute of outstanding moral excellence or of corresponding spiritual debasement occurs to him, and he goes round and round it, and deeper and deeper into it, till the very motive springs of the action with all their abstract spiritual and emotional accompaniments are laid bare before our soul. The former attracts our outward sense by its succession of worldly show and pageantry, by its clatter of arms, by its pomp and power. The latter lets us into a world of thoughts, feelings and sentiments, in which the very external pomp and

pageantry, where they occur, resolve themselves into a manifestation of the conflicting spiritual principles within.¹ Heroic Epic Poetry in Cy.'s hands is, in the ultimate analysis, the record of a struggle between two mighty spiritual powers, eternally opposed to each other.²

Thus, while the lines which form the beginning of *Beowulf* are to all intents and purposes identical with those which begin *Fap.*, an examination of the style reveals an important difference between the two kinds of Heroic Epic Poetry. The lines in *Beowulf* are :

1-3 *Hwæt we Gardena in geardagum*
ƿeodcyninga ƿrym gefrunon,
hu ƿa æƿelingas ellen fremedon.

Here is a plain statement of a plain fact. But Cy. puts into the same material so much of himself and so much from the vast outlying region of abstract conceptions that it becomes quite a different stuff :

Fap. 1-8 *Hwæt ic ƿysne sang siðgeomor fand*
on seocum seƿan samnade wide
hu ƿa æƿelingas ellen cyðdon,
torhte 7 tireadige. Twelfe wæron
dædum domfæste, dryhtne gecorene,
leoƿe on life. Lof wide sprang,
miht 7 mærdō ofer middangeard
ƿeodnes ƿegna ƿrym unlytel.

The oldest Heroic Poem, in the lines quoted, merely tells us how the power and might of kings were heard of and how they performed brave deeds, while here abstract attributes form the only object of our attention. The same thing is also to be seen in the lines with which the other Signed Poems commence. It is this diving deep into the world of abstract thoughts, so as to render the fact in terms of them, that characterises our poet.

This conspicuous representation of abstract thoughts is rendered very effective by an undercurrent of music³ that runs throughout Cy.'s entire poetry. The result is very touching and emotional. We almost lose sight of the fact that is represented, but are carried on in a flow of feelings and emotions that successively rise, proceed to their highest possible culmination, and gradually subside.

Let us now compare some other passages from *Beowulf* and from **SP** for further illustration :

- Beow. 26-31. *Him ða Scyld gewat to gescæphwile
felahror feran on frean wære ;
hi hyne þa ætbæron to brimes faroðe,
swæse gesiðas, swa he selfa bæd,
þenden wordum weold wine scyldinga
leof landfruma lange ahte.*
- Beow. 53-58. *ða wæs on burgum Beowulf Scyldinga
leof leodcýning longe þrage,
folcum gefræge (fæder ellor hwearf,
aldor of earde), oþ þæt him eft onwoc
heah Healfdene : heold þenden lifde
gamol 7 guðreow glæde Scyldingas.*
- Beow. 80-85. *He beot ne aleh, beagas dælde
sinc æt symle. Sele hlifade
heah 7 horngeap, heaðowylma bad,
laþan liges. Ne wæs hit lenge þa gen,
þæt se ecghete aþumswerian
æfter wælniðe wæcnan sceolde.*
- Cr. II. 491-97. *ða wearð semninga sweg on lyfte
hlud gehýred : heofonengla þreat,
weorud wlitescýne wuldres aras
cwoman on cordre. Cýning ure gewat :
purh þæs temples hrof, þær hy to segun,
þa þe leofes þa gen last weardedum⁴
on þam þingstede, þegnas gecorene.*

- Jul. 158-163. *Hy þa þurh yrre Affricanus*
fæder fæmnan ageaf on feonda geweald
Heliseo. He in æringe
gelædan het æfter leohtes cyme
to his domsetle. Duguð wafade
on þære fæmnan wlite folc eal geador.
- Fap. 70-74. *Hyrde we þæt Iacob in Ierusalem*
fore sacerdum swilt þrowode
ðurg stenges sweng : stiðmod gecrang,
eadig for æfestum, hafað nu ece lif
mid wuldorcining wiges to leane.
- El. 69-78. *þa wearð on slæpe sylfum ætywed*
þam casere, þær he on cordre swæf,
sigerofum gesegen swefnes woma :
þuhte him wlitescyne on weres hade
hwit 7 hiwbeorht hæleða nathwylc
geywed ænlicra, þon⁶ he ær oððe sið
gesege under swegle. He of slæpe onbrægd
eofurcumble beþeaht ; him se ar hraðe,
wlitig wuldres boda wiðþingode
7 be naman nemde : nihthelm toglað.

The *Beowulf* passages, it will be seen, deal with facts and their immediate developments, whereas in **SP** each of the passages deals with a fact which comes in with an abstract or general statement, is given its greatest possible emphasis with epithets calculated to bring the abstract side of the thing into prominence and is winded up and concluded with something, immediately connected with it, or coming as a consequence. In the following passages we shall see how this tendency to reflection on abstract attributes makes the poet swerve from the real fact to be represented :

. . .

- Jul. 1-17. *Hwæt ! we ðæt hyrdon hæleð eahtian*
deman dædhwate, þætte in dagum gelamp

Maximianes,—*se geond middangeard*
arleas cyning eahtnysse ahof,
cwealde cristne men, circan fylde,
geat on græswong godhergendra
hæðen hildfruma haligra blod
ryhtfremmendra. Wæs his rice brad,
wid 7 weorðlic ofer werþeode
lytesna ofer ealne yrmenne grund.—
Foron æfter burgum, swa he biboden hæfde,
þegnas þryðfulle : oft hi præce rærdon
dædum gedwolene, þa þe dryhtnes æ
feodon þurh firencræft ; feondscype rærdon,
hofon hæðengield, halge cwelmdon,
breotun boccræftge, bærndon gecorene,
gæston godes cempan gare 7 lige.

It is remarkable how the very name of Maximian makes the poet start upon a parenthesis—a kind of short, finished disquisition on his attributes as an *arleas cyning*, persecuting Christians, carried to the climax and then rounded off with reference to his great power. The same thing is seen in the 1-8 lines of *Fap.*, already quoted above,⁶ which form an abstract introduction⁷ to the deeds of the saints described in lines 11-15. So also in lines *Cr. II.* 440-467 we see that the introduction of the main fact (in 454ff) is interrupted and broken off after 443a *hu þæt geeode* by a series of cogitations on Christ's birth, etc., and we also find repetitions caused by overabundance of thought and reflection, 447, 454. We shall now quote the passage in full and also *El.* 1-10 to see how the poet is taken up with reflections which are often but subsidiarily connected with the main theme :

Cr. II. 440-67 : *Nu ðu geornlice gæstgerynum,*
moƿ se mæra modcræfte sec
þurh sefan snyttro, þæt þu soð wite,
hu þæt geeode, þa se ælmihtiga
acenned wearð þurh clænne had,

sipþan he Marian mægða weolman
mærre meowlan mundheals geceas,
þæt þær in hwitum hræglum gewerede
englas ne oðeowdun, þa se æþeling cwom
beorn in Betlem; bodan wæron gearwe
þa þurh hleoþorcwide hyrdum cyðdon,
sægdon soðne gefean, þætte sunu wære
in middangeard meotudes acenned
in Betleme: hwæpre in bocum ne cwið,
þæt hy in hwitum þær hræglum oðyuden
in þa æþelan tid, swa hie eft dydon,
ða se brega mæra to Bethania
þeoden þrymfæst his þegna gedryht
gelaðade leof weorud. Hy þæs lareowes
on þam wildæge word ne gehyrwdon
hyra sincgiefan: sona wæron gearwe
hæleð mid hlaford to þære beorhtan byrg,
þær him tacna fela tires brytta
onwrah wuldres helm wordgerynum
ærþon upstige ancenned sunu,
efenece bearn agnum fæder,
þæs ymb feowertig, þe he of foldan ær
from deaðe aras, daga rimes.
þa wæs agangen geara hwyrftum
tu hund 7 þreo geteled rimes,
swylce þritig⁸ eac þinggemearces
wintra for worulde, þæs þe wealdend god
acenned wearð, cyninga wuldor
in middangeard þurh mennisc heo,
soðfæstra leoht; þa wæs syxte gear
Constantines Caserdomes,
þæt he Romwara in rice wearð
ahæfen hildfruma to hereteman.

El. 1-10.

These passages are samples of what we find everywhere in **SP**. The points to be noticed are (i) how the abstract ideas, which the fact represented suggests, sometimes acquire such predominance and are so elaborately treated that the real matter, which seems for the moment to be forgotten by the poet, sinks into insignificance,⁹ and (ii) how generally the fact is presented in its abstract aspects.⁹

II. The predominance of abstract thoughts in Cy.'s poetic conceptions will also be evidenced by a study of appositions in his works. By appositions the most important ideas of a sentence are strengthened and sometimes led to a climax.¹⁰ This climax is exhibited in a manner which expresses the highest range of the emotional and spiritual possibilities of an idea: Comp.

Jul. 93-96. *ðu eart dohtor min seo dyreste*
7 seo sweteste in sefan minum
ænge ofer eorðan, minra eagna leoht
Iuliana.

Here the last apposition *minra eagna leoht* is an abstract idea which comprehends in it an expression of what is dearest on the earth. So in

Jul. 167-68. *hwæt þu glæm hafast,*
*ginfæste giefes, geoguðhades blæd.*¹¹

In the following passages appositions aided by rhyme serve as a resolution¹² of the climax:

Jul. 4-8. *eahtnysse ahof,*
cwealde cristne men circan fylde
geat on græs Wong godhergendra
hæðen•hildfruma haligra blod
ryhtfremmendra.

We should note the rhyme in line 7 which points out contrast. How such appositions supported by rhyme indicate a very suggestive contrast is very well illustrated by the following lines :

Jul. 360-62 : *þæt þu heofoncyninge*
 wiðsoce sigora frean, 7 to sæmran gebuge
 onsægde synna fruman.

The following is an instance in which the climax is led to by rhyme :

Jul. 149-52 : *Næfre þu gelærest, þæt ic leasingum*
 dumbum 7 deafum deofolgieldum
 gæsta geniðlum gaful onhate
 þam wyrrestan wites þegnum.

It is to be noted that the first apposition is an abstract epithet, *leasingum* 149, which represents the abstract principle of falsehood and evil in man. Then *deofolgieldum* is further described as *gæsta geniðlum* 151, which comprehends in it an idea of all their functions and attributes, rising to the climax in intonation ; and then comes the resolution¹² in *þam wyrrestan wites þegnum*, thus securing for us an expression of all the possibilities of evil in them. Such gradations of climax, in meaning at least, are marked in general in all Cynewulfian appositions.

There are other groups of appositions in **SP** in which the following three gradations are marked : (i) a general and abstract concept, (ii) a wider circuit of ideas with the addition of attributes, (iii) the thing itself :

Jul. 221-24 : *Ic to dryhtne min*
 mod stapelige, se ofer mæгна gehwylc
 waldeð wideferh wuldres agend
 sigora gehwylces : þæt is soðryning.

Jul. 100-02 : *se is betra þon'¹³ þu*
 æþelra ofer eorðan æhtspedigra
 feohgestreona : he is to freonde god.

The rhyme as laying emphasis should be noticed.¹⁴ So, again,

- Jul. 244-46 : *hæfde engles hiw
gleaw gyrnstafa gæstgeniðla
helle hæftling.*
- Jul. 311-15 : *þus ic wraðra fela
mid minum broðrum bealwa gefremede
sweartra synna, þe ic asengan ne mæg
rume areccan ne gerim witan
heardra heteþonca.*

We should note the negative expression here.¹⁵

Even relative clauses serve sometimes as appositions, and often appear as resolution,¹² or even as conclusion :

- Jul. 135-37 : *ne me weorce sind witebrogan
hildewoman þe þu hæstlice
manfremmende to me beotast.*
- Jul. 180-83 : *7 wuldres god
ongyte gleawlice, gæsta scyppend
meotud moncynnes, in þæs meahtum sind
a butan ende ealle gesceafta.*

Sometimes, rel. clauses are used as repetitions of previously mentioned ideas, simply to impress them on our mind :

- Jul. 12-14 : *Oft hi præce rærdon
dædum gedwolene þa þe dryhtnes æ
feodon þurh firencræft.*

Other clauses are also sometimes used :

- Jul. 41-44 : *Heo þæs beornes lufan
fæste wiohogde, þeah þe feohgestreon
under hordlocan hyrsta unrīm
æhte ofer eorðan.*

Thus, that Cy. lingers passionately over the impression of each separate idea occurring in a sentence is shown by these instances and almost every now and then by the abundance of clauses in a sentence-period :

Jul. 201-08 :

*gif þu leng ofer þis
 þurh þin dolwillen gedwolan fylgest,
 þon' ic nyde sceal niþa gebæded
 on þære grimpestan godscyld wrecan
 torne teoncwide, þe þu tælnissum
 wiþ þa selestan sacan ongunne
 7 þa mildestan þara þe men witen
 þe þes þeodscype mid him longe biode.*

So also lines Jul. 132-39, Jul. 176-83. Abundant instances of this are found in **SP**. Sometimes, again, there may also be a reference to something, not belonging to the subject-matter, but induced by a tendency to prolixity which however subserves the important object of giving a well-rounded finish to the period¹⁶ :

El. 202-11 :

*þa se æþeling fand,
 leodgebyrga þurh larsmiðas,
 guðheard garþrist on godes bocum,
 hwær ahangen wæs heriges beorhtme
 on rode treo rodera waldend
 æfstum þurh inwit, swa se ealda feond
 forlærde ligesearwum leode fortyhte
 Iudea cynn, þæt hie god sylfne
 ahengon herga fruman : þæs hie in hynðum sceolon
 to widan feore wergðu dreogan.*

It may be noted here how, once the poet is attracted by a different but allied topic in the midst of the sentence, he goes on elaborating it until he brings it to a conclusion, sometimes, with remarks of his own. On occasions, to sentence-periods he adds

closing remarks, which may not seem pertinent, but which are necessary for the completion of all that has to be said on the subject. After enumerating all the gifts that Christ grants to men, in lines Cr. II. 659-82, Cy. adds

Cr. II. 683-85 : *nyle he ængum anum ealle gesyllan
gæstes snyttru, þy læs him gielp sceþþe
þurh his anes cræft ofer oþre forð.*

Similar are the lines, Cr. II. 565-70 in the period, Cr. II. 561-70. Sometimes, he is carried away by an opportunity for the description of something belonging to the main theme, or even of Nature, and enters with zest upon such a digression : Comp.

El. 755 59 : *He sceal Neorxnawang
7 lifes treo legene sweorde
halig healdan : heardecg cwacað
beofað brogdenmæl 7 bleom wrixleð
grapum gryrefæst,*

and also El. 824-26, Fap. 54-57. Description of Nature:

El. 75-78 : *He of slæpe onbrægd
eoforcumble beþeaht ; him se ar hraðe
wlitig wuldres boda wiþ þingade¹⁷
7 be naman nemde—nihthelm toglað.*

Again, such a description occurs with reference to Christ's sufferings :

El. 852-56 : *Hwæt ! we þæt hyrdon þurh halige bec
tacnum cyðan, þæt twegen mid him
geþrowedon 7 he wæs þridða sylf
on rode treo : rodor eal geswearc
on þa slīpan tid.*

It is only in such slight touches that we find Nature in Cy.—just sufficient to throw light on the emotional aspect of the

situation handled, and no more,—no such elaborate minute description of Nature as we find in the *Beowulf*, *Andr.*, and the other unsigned poems.¹⁸ Other references to Nature are as follows :

Cr. II. 696-97 : *He is se soðfæsta sunnan leoma,
englum 7 eorðwarum æþele scima !*

Jul. 166-68 : *min se swetesta sunnan scima
Iuliana ! hwæt þu glæm hafast,
ginfæste giefes, geoguðhades blæd !*

also Jul. 158-163.¹⁹

Cy. is always in close grip of the subjectmatter ; he does not digress except at the end of his sentenceperiods, and, since his chief interest centres in his idea, he hardly ceases till everything that has any bearing upon it is related with conclusions of his own. But these digressions or repetitions have their special appositeness to his theme in concentrating our interest upon, and driving home an impression of, the idea dealt with.²⁰

A kind of repetition is also seen in a device employed by Cy. for summing up and closing a sentenceperiod. These are negative expressions which have great force and pungency in the ironical tone they reveal :

Jul. 683-88 : *Ne þorfton þa þegnas in þam þystran ham
seo geneatscolu in þam neolan scræfe
to þam frumgare feohgestealda
witedra wenan, þæt hy in winsele
ofer beorsetle beagas þegon,
æpplede gold.*

again in

Jul. 117-18 : *Hyre þa þurh yrre ageaf 7 sware
fæder fromlice, nales frætwe onheht.*

Nales frætwe onheht gives an idea of the spiritual condition of Affricanus simultaneous with the giving of the answer. Similarly,

the lines Jul. 526-30 contain a culminating expression of all the mental agonies suffered by the devil at the hands of Juliana. That these negative expressions, while rounding off the idea, have a peculiar effectiveness in them, a peculiar sensation attendant upon the expression of some great inward failing, of some yawning chasm revealed in the mental or spiritual world, accompanied often by a tone of irony and bitterness of feeling, is manifest at once.²¹ We shall quote a few more lines to confirm the point:

Jul. 605-06 : *hine se cwealm ne þeah,
siþþan he þone fintan furðor cuþe,*

Comp. also Jul. 313b-15b, 354-56, 384, 387, 700b-701a. Fap. 47-48a.

El. 27-30 : *fyrðleoð agol
wulf on wealde; wælrune ne mað²²
urigfeðra earn sang ahof
laðum on laste.*

El. 918-19 : *ic þa rode ne þearf
hleah tre herigea.*

Comp. also El. 61-63, 834-38, 1098-99, and many other instances.

Cr. II. 455-60 : *swa hie eft dydon,
ða se brega mæra to Bethania
þeoden þrymfæst his þegna gedryht
gelaðade leofweorud; hy þæs lareowes
on þam wildæge word ne gehyrwdon
hyra sincgiefan.²³*

Comp. also Cr. II. 637-38, 706-07, 474-80.

Prepositional expressions²⁴ in **SP** are also accompanied by an abstract and emotional one. Two or more such expressions have different prepositions used almost in the same sense:

Jul. 412-13 : *mod gemyrred me to gewealde
in synna seað.*

One has nearly the idea that being held under the control of the devil is tantamount to falling into *synna seað*. Similarly in

El. 294-97 : *þa ge wergdon þane*
þe eow of wergðe þurh his wuldres miht
fram ligcwale lysan þohte
of hæftneðe.

So also El. 700-01. 711-12
þæt hine man of nearwe 7 of nyðcleofan
of þam engan hofe up forlete.

These lines hint at the rescuing of Judas from the wretchedness of heathendom, besides meaning that he should be saved from, and taken out of, the place of torment into which he was thrown. The following lines, again, convey a similar import :

El. 762-64 : *þa sio werge sceolu*
under heolstorhofu hreosan sceolde
in wita forwyrd.

So also lines El. 942-44, Cr. II. 568-70.

Sometimes there are combinations of only concrete nouns in which the above-mentioned²⁵ gradation of meaning may be traced :

Jul. 478-81 : *Sume on yðfare*
wurdon on weg(e) wætrum bisencte
on mereflode minum cræftum
under reone stream.

On occasions, we see that a prepositional expression with a simple meaning is modified or strengthened by another conveying imagery :

Jul. 674-75 : *leolc ofer laguflod longe hwile*
on swonrade.

Jul. 686-87 : *þæt hy in winsele*
 ofer beorsetle beagas þegon
 æpplede gold.

It should be noticed that, generally speaking, these are not meaningless expressions in **SP**, but that they have a real significance for the whole sentence.²⁶

Similarly, with regard to the use of Cy.'s verbs it may be said that he generally accompanies them with an expression descriptive of the tension of feeling attendant upon the action :

Jul. 462-68 : *þæt ic nyde sceal niða gebæded*
 mod meldian, swa þu me beodest,
 þreaned þolian. Is þeos þrag ful strang,
 þreat ormæte! ic sceal þinga gehwylc
 þolian 7 þafian on þinne dom,
 womdæda onwreon, þy ic wideferg
 sweartra gesyrede.

So also Jul. 519-20 *bendum bilegde / þream forþycte,*

El. 767-70 : *þæs he in eorðan sceal*
 ealra fula ful, fah þrowian,
 þeowned þolian, þær he þin ne mæg²⁷
 word aweorpan.

El. 1070-71 : *ymb wundorwyrð willan gefylde*
 onwrige wuldorgifum.

El. 386-88 : *Oft ge dyslice dæd gefremedon,*
 werge wræcmægga, 7 gewritu heriwdon,
 fædera lare, næfre furður þon' nu.²⁷

El. 1135-38 : *Heo on cneow sette*
 leohte geleafan : lac weorðade²⁸
 blissum hremig, þe hire brungen wæs
 gyrna to geoce.

It is apparent how in all these the idea is led up to a heightened feeling which a weightiness of sound well corresponds to ; cp. Jul. 464-65 *þreaned þolian. Is þeos þrag.....ormæte.* El. 768-69

fah þrowian/þeownd þolian, El. 1071a, El. 387a, El. 1136b-37a, El. 467a *womdæda onwreon*. These and the other instances adduced heretofore will make it clear that **DA** A-verses with either or both theses accented, **D** \ *D*-verses, and even occasionally *E*-verses are mainly used to bring the abstract aspect of an idea to its climax and thus to represent a high pitch of feeling and emotion. One should also notice the following which may be called repetitions,²⁹ but which are important from the point of view of the music³⁰: Jul. 467-68 *þy ic wideferg/sweartra gesyrede*, El. 769-70 *þær he þin ne mæg/word aweorpan*, El. 1137-38 *þe hire brungen wæs/gnyrna to geoce*. The same thing is to be marked in the following:

Jul. 140-43: *ða wæs ellenwod, yrre 7 reþe,*
frecne 7 ferðgrim fæder wið dehter,
het hi þa swingan, susle þreagan,
witum wægan 7 þæt word acwæð.

Jul. 195-201: *þe þa lean sceolan*
wiþerhycgendre witebrogan
æfter weorþan, butan þu ær wiþ hi
geþingie 7 him þoncwyrd
æfter leahtorcwidum lac onsecge
sibbe gesette. Let þa sace restan
lað leodgewin, etc.

Jul. 530-38f: *ða se gerefa het*
gealgmod guma Iulianan
of þam engan hofe ut gelædan
on hyge halge hæþnum to spræce
to his domsetle. Heo þæt deofol teah
breostum inbryrde bendum fæstne,
halig hæþenne. Ongan þa hreowcearig
siðfæt seofian, sar cwanian
wyrd wanian, wordum mældæ.

We should mark the lines 537-38 and note the rhyme employed to strengthen the verbal appositions. For *wyrd wanian* and such

other traditional expressions as convey more meaning than is apparent to the sense, see below.³¹

How tense with feeling the action is, which is often introduced by an abstract representation, is seen in the following :

- Jul. 96-102 : þu on geaþe hafast
 þurh þin orlegu unbiþyrfe
 ofer witena dom wisan gefongen ;
 wiþsæcest þu to swiþe, sylfre rædes
 þinum brydguman, se is betra þon' þu
 æþelra ofer eorþan æhtspedigra
 feohgestreona : he is to freonde god.
- El. 369-72 : 7 ge þa ryhte wiðroten hæfdon,
 onscunedon þone sciran scippend eallra,
 dryhtna dryhten, 7 gedicolan fylgdon
 ofer riht godes.

We should note the tenseness of feeling correspondent with the weightiness of sound in Jul. 99a *wiþsæcest þu to swiþe* and in El. 370a *onscunedon þone sciran* ; so, in Jul. 78a *geswearc þa swiðferð* as also in Jul. 189a in the following :

- Jul. 184-89 : ða for þam folce frecne mode
 beotwordum spræc, bealg hine swiþe
 folcagende 7 þa fæmnan het
 þurh niðwæce nacode þennan
 7 mid sweopum swingan synna lease,³²
 ahlog þa se hererinc, hospwordum spræc.

So, in

- El. 326-31 : Hio þa on þreate þusend³³ manna
 fundon ferhðgleawra, þa þe fyrngemynd
 mid Judeum gearcast cuþon,³⁴
 þrungon þa on þreate, þær on þrymme bad
 in cynestole Caseres mæg
 geatolic guðcwen golde gehyrsted.
- Cr. II. 715-19 : Cuð þæt geweorðeð, þætte cyning engla
 meotud meahtum swið munt gestylleð,

*gehleaped hea dune, hyllas 7 cnollas
bewrið mid his wuldre, woruld alysed
ealle eorðbuend þurh þone æþelan styl.*

Fap. 16-19: *Swylce Andreas in Achagia
for Egias aldre geneðde,³⁵
ne þreodude he fore þrymme ðeodcyninges
æniges on eorðan etc.*

Thus it appears that *A*-verses (**DA**) of the 4th division,³⁶ introduced by a verb, are in Cy. always coincident with a high pitch of feeling and emotion which is worked up by what goes immediately before: comp. Jul. 78a, 425a,³⁷ 618a, 619a, 87a, 144a, 212a, 189a, 194a, 99a, 683a,³⁷ 587a, 432a, 284a, Fap. 18a, Cr. II. 476a, 558a, 718a, El. 379a, 329a, 440a, 846a,³⁸ 663a, 370a, 1204a, 274a, 716a,³⁷ 534a,³⁹ 359a,⁴⁰ 470a,⁴⁰ 953a.

How again those *A*-verses (**DA**) of the 4th division, which are introduced by a subst., adj. or an adv. (not a weak particle such as *swylce*), are worked up to a similar high pitch of emotion will be seen in the following:

Jul. 627-34: *þa seo eadge biseah
ongean gramum Iuliana;
gehyrde heo hearm galan⁴¹ helle deofol,
feond moncynnes;⁴² ongon þa on fleam sceacan
wita neosan 7 þæt word acwæð:
“Wa me forworhtum! nu is wen micel
þæt heo mec eft wille earmne gehynan
yflum yrmþum, swa heo ær dyde.”*

El. 824-26: *He hasað wiges lean
blæd butan blinne: sint in bocum his
wundor, þa he worhte, on gewritum cyðed*

El. 894-99: *þa wæs þam folce on ferhðsefan
in-gemynde, swa him a scyle,
wundor, þa he worhte weoroda dryhten
to feorhnere fira cynne
lifes lattiow. þa þær ligesynnig*

on lyft aslah lacende feond.

Cr. II. 506-10 : *gesegon hy ælbeorhte englas twegen
fægre ymb þæt frumbearn frætsum blican
cyninga wuldor : cleopedon of heah þu
wordum wrætlicum ofer wera mengu
beorhtan reorde.*

Cr. II. 440-43 : *Nu ðu geornlice gæstgerynum,
mon se mæra, modcræfte sec
þurh sefan snyttro, þæt þu soð wite,
hu þæt geeode, etc.*

The verse (e.g. Jul. 632a, El. 826a, 896a, Cr. II. 507a, 441a, in the above passages), into which the high pitch of emotion is worked, centralises in itself the abstract aspect of the question represented at its height which everywhere stirs up great emotion in the poet and has a corresponding verbal weightiness in the expression. Other verses in **SP** of the kind are : Jul. 726a, El. 400a, 861a, 750a, 890a, 1289a, 1064a, 704a.

From what has been seen above it is pretty clear that Cy. is not content with one mode of expression of an idea. The following will serve as examples :

El. 369-72,⁴⁸ 1064-67 : *þe þæs nergendes
fet þurhwodon 7 his folme swa same,
mid þam on rode wæs rodera waldend
gefæstnod frea mihtig.*

Fap. 63-67 : *Hwæt ! we þæt gehyrdon þurg halige bec,
þæt mid Sigelwarum soð yppe wearð,
dryhtlic dom godes, dæges or onwoc,
leohtes geleafan : land wæs gefælsod
þurh Mattheus mare lare.*

• • Cr. II. 609-20. Jul. 216-21.⁴⁹

It is on account of this double or treble expression of the same idea that the action of Cy.'s poems is rather slow, and accom-

panied by reflection.⁴⁴ In fact this enables him to represent his ideas in all their emotional bearings, in all the spiritual lights and shades that accompany them. The events and ideas of the external world do thus undergo some kind of transmutation and become suffused with a spiritual light and halo. In lines El. 369-72⁴⁵ we are made to feel that the avoidance of Christ by the Jews becomes not only tantamount to avoiding truth, but also to following error; cp. also El. 389 *ða ga blindnesse bote forsegon*, etc.

The representation of facts being thus in abstract and emotional terms, the cumulative effect of it is to stir up our imagination and enable us to realise the abstract truth which may be read between the lines and which forms the central theme of his poems as a whole. For example, we are made to feel that the "inventio Sanctæ Crucis" is really equivalent to "the finding of Truth."⁴⁶ It is however a spontaneous realisation backed up by no theological arguments, of which there is none in **SP**.⁴⁷ At the same time, we feel, in the midst of the Epic narration itself, as though we were overmastered by some intangible principle of abstract truth and beauty. Cy. is, so to speak, overmastered by this principle, as it manifests itself through his subject-matter. He does not look away from his theme to cast such glances at outside nature as other Anglo-Saxon poets frequently indulge in,⁴⁸ but through excess of emotion goes on lengthening his sentenceperiods,⁴⁹ elaborating and giving a finishing touch⁵⁰ to his ideas, raising them to their highest excellence so that on occasions his sentence-structure becomes clumsy.⁵¹ Thus everything that he utters has a peculiar appositeness of its own.⁵² Even his compound words and other expressions, as they are used in the sentence, bear the stamp of his own genius, and it scarcely ever happens that they hang loose in the sentence being necessitated, ~~merely~~ by metre. I shall adduce only a few instances: Cr. II. 484 7 *fulwiað folc under roderum*—this includes "all the people beneath the heavens."

El. 1231-35 : 7 hira dæl scired
 mid Marian, þe on gemynd nime
 þære deorestan dægweorðunga
 rode under roderum, þa se ricesða⁵³
 ealles oferwealdend earne beþeahte

Here *rode under roderum* recalls to memory a picture of Christ being crucified on the Rood with his arms extended, towering high up in the heavens and occupying the entire mental vision.⁵⁴ The following will show Cy.'s use of phrases and compounds with *woma*⁵⁵ :

Jul. 134-39 : *næfre ic me ondræde domas þine*
ne me weorce sind witebrogan
hildewoman, þe þu hæstlice
manfremmende to me beotast,
ne þu næfre gedest þurh gedwolan þine
þæt þu mec acyrre from Cristes lofe.

Here are three modes of expression of one single idea : (i) 134, (ii) 135-37, (iii) 138-39. With regard to *hildewoman* it should be noted that it, along with the relative clause that follows, denotes a heightened tone and an intensification of the idea marked in *witebrogan*. The preceding and the following expressions *Næfre ic me* etc. and *ne þu næfre gedest* etc. serve respectively as a preparation for, and the toning down, and relieving of, the heavy mental impression of the idea in *witebrogan/hildewoman*, which however is suggestive of the struggle of the holy one's mind with the devil.⁵⁶ Compare also Jul. 574-77, El. 69-75,⁵⁷ in which the expression *swefnes woma*, occurs. So in

El. 85-88 : • • *He wæs sona gearu*
þurh þæs halgan hæs, hreðerlocan onspeon,
up locade, swa him se ar abead
fæle friðowebba.

Here *hreðerlocan onspeon* gives a rendering of the emotional exhilaration attendant upon *up locade*.⁵⁸

Excessive preponderance of emotion makes the sentence periods rather longwinded (cp. El. 773-84) and often clumsy. Cy.'s preoccupation mainly with his ideas leads him to lay a greater amount of emphasis on the subst., in which the interest centres, than on the verb, and the verbal expression comes subordinately in a subordinate clause :

El. 353-55 : *ic up ahof eaforan gingne*
7 bearn cende þam ic blæd forgeaf,
halige higefrofre

Cp. Lat. "filios enutrivivi et exultavi."

El. 401-03 : *we ðæt æbylgð nyton,*
þe we gefremedon on þisse folcscere,
þeodenbealwa wið þec æfre.

So in lines El. 313-19, 414-16. The place of the complement to a verb of incomplete predication is supplied by a rel. or some other kind of clause :

Jul. 3-8 : *þætte in dagum gelamp*
Maximianes se geond middangeard
arleas cyning eahtnesse ahof etc.

Jul. 302 : *Neðde ic nearobregdum þær ic Neron biswac*

Jul. 376-77 : *Swa ic brogan to*
laðne gelæde, þam þe ic lifes ofonn,
leohtes geleafan.

Fap. 23-26 : *Hwæt! we eac gehyrdon be Iohanne*
ægleawe menn æðelo reccan
se manna wæs mine gefræge etc.

It will be marked that very often adj. clauses serve the purpose of adv. or some other kinds of clause. The interest centres more upon the personage than upon the action.

The position of the adverbial clause in the midst of the sentence is rather striking. It is sometimes put after the verb and before the objectclause or the complement to the verb : Comp.

Jul. 74-76 : *het me fremdne god,⁵⁹
ofer þa oþre þe we ær cuþon,
welum weorþian, wordum lofian etc.*

We should note the adv. clause consisting of lines 81-84 in

Jul. 80-86 : *Ic þæt geswerge þurh soð godu,
swa ic are æt him æfre finde
oþþe, þeoden, æt þe þine hyldu
winburgum in, gif þas word sind soþ,
monna leofast, þe þu me sagast,
þæt ic hy ne sparige, ac on spild giese,
þeoden mæra, þe to gewealde !*

Cr. II. 443-46 in 440-58 : *þæt þu soð wite,
hu þæt geeode, þa se ælmihtiga
acenned wearð þurh clænne had,
siþþan he Marian mægða weolman
mærrer meowlan mundheals geceas,
þæt þær in hwitum etc.* & Cr. II. 790-93.

El. 574-79 : *ic eow to soðe secgan wille,
7 þæs in life lige ne weorðeð
gif ge þissum lease leng gefylgað
mid fæcne gefice, þe me fore standaþ,
þæt eow in beorge bælc fornimeð etc.*

Similarly also in Jul. 119-23, 333-37, El. 99-103, 511-16, 813-18, 611-15, 772-78, 795-98, 893-94. This exuberance of emotion, shown in its giving a peculiar tendency to the structure of sentences in **SP**, is a characteristic feature making frequent appearance and forming a true mark of distinction from the unsigned poems.⁶⁰ • •

The same characteristic can also be found in Cy.'s treatment of objective clauses which are often introduced by abstract or general conceptions : Jul. 33-34 *wyrd ne ful cuþe/freondrædenne*

hu heo from hogde, 38-41, 285-86, 318 *si þæt secgan, hwa þec sende to me*, 456-58, 467-68,⁶¹ 624-26, 685-88, El. 560-62, 561-64, 674-76 *wisdom onwreon*...../æfter stedewange, *hwær seo stow sie/Calvarie*. El. 958-60 *wundrade ymb þæs weres snyttro*,/ *hu he swa geleafful etc.*, 1101-03 *geopenigean uncuðe wyrd*⁶²/ *niwan on nearwe, hwær he þara nægla swiðost/on þam wangstede wenan þorfte*, Fap. 1-3, Cr. II. 441-42, 451-53. Similarly, in the case of intransitive verbs a subjective clause is introduced by an abstract notion :

Fap. 42-44 : *Huru wide wearð wurd* ⁶² *undyrne,*
þæt to Indeum aldre gelædde
beaducræftig beorn Bartholameus,

Jul. 72b-74a, El. 428b-29.

Sometimes, though rather rarely, an attribute is made to stand for a person :

Jul. 209 *Him þæt æþele mod unforht oncwæð*
 El. 310-11 *ge þæt sciran miht / deman ongunnon*
 Cr. II. 827 7 *þas miclan gemetu middangeardes*

III. Let us now look back to the passages quoted in Sec. I of this chapter. We may call the **SP** passages "Cynewulfian periods" as distinguished from those of *Beowulf*, in which only a particular fact is related with its further developments or with remarks from the author. On the contrary, in **SP** the fact is ushered in with an abstract or general statement, is given its fullest expression, or, if we may say so, is raised to the climax by means of epithets descriptive of its abstract or emotional aspect, thereafter toned down, and lastly wound up and concluded.

It should be noticed that this Cynewulfian period is characterised by a concatenated system of music harmonising and making it into a rounded-up whole.⁶³ It is thought which stirs up emotion and leads the poet into ecstasies over the abstract

aspects of a thing, and there we find the climax of the idea concerned, *e.g.*, in the following verses of the lines already quoted⁶⁴:

- Cr. II. 492-94 : *hcofonengla preat*
weorud wlitescyne, wuldres aras
cwomun on cordre,
- Jul. 159-60 : *fæder fæmnan ageaf, on feonda gewcald*
Heliseo,
- Fap. 72-73 : *ðurg stenges sweng : stiðmod gecrang*
eadig for æfestum,
- El. 73-75 : *hwit 7 hiwbeorht hæleða nathwylc*
geywed ænlicra þon' he ær oððe sið
gesege under swegle.

It should be noted that this height of feeling or climax is expressed by means of **DA**-verses, D, E or A (with second thesis accented),⁶⁵ which are made up of compound words, generally speaking, and embody a heightened conception of the chief idea represented and bear the concentrated essence of the sound elements that go before.⁶⁶ Immediately thereupon follows a resolution¹² of the sound and feeling—a plainer representation in other terms; cp. Cr. II. 493b-94a, Jul. 160-61a, Fap. 73a, El. 74-75a. Then is introduced the winding up generally in the second half, sometimes, by D(Q)—Cr. II. 494b, but mostly by a B-verse, Jul. 161b. Fap. 73b, El. 75b, dealing with the effect or some other aspect of the idea to which pointed attention must be drawn, and subsequently the intonation rises often to a further height as evidenced in many cases by verses formed of compounds, El. 76a(E), Cr. II. 495a, Jul. 162a, Fap. 74a. Thereafter the entire period closes with remarks which both in sound and in sense take us back to what has been represented as the main idea.⁶⁷

But, as seen above,⁶⁸ there are much longer periods than those considered just now. Having their roots in feelings and

emotions rather than in reason, the verses in a period are not made, but grow of their own accord following a musical law all their own. Instead of following a straightforward course as in *Beowulf* and other earlier poetry, they evolve their own ways with involutions peculiarly their own, and are not strictly amenable to the rules of grammatical syntax.⁶⁹ Emotion serves as the guiding force, and, no matter how the fact predisposes it at the beginning, a tempting idea often offers itself and leads him into digression which raises it to a climax of abstract beauty, and gives what follows a cast and a shape entirely its own: Fap. 4-8, Jul. 3-10, Cr. II. 443b 53a, El. 5b-7a. This occurs very often in **SP**; comp. also Fap. 25-29,⁷⁰ 54-57.⁷⁰ But though the idea that bulges out prominently from the facts has an independent development gradually rising to a climax with consequent rounding off and winding up, the end must be in perfect harmony with what⁷¹ gave rise to it and the final conclusion must needs conform to the beginning.⁷² There may be undulations of thought and feeling until the climax is reached and the winding up effected, and even before this final stage is arrived at there is often many a repeated process of the rise and fall of the waves of feeling. For example, an expression or epithet which concentrates in itself a depth of thought, feeling and emotion should be as a rule followed in Cy. by a plainer statement which serves as a gliding and smooth variation⁷³ of the sound complex which precedes and is in a lower key⁷⁴:

Fap. 1-3: *Hwæt ic þysne sang siðgeomor fand*
on seocum sefan samnade wide
hu þa æþelingas ellen cyðdon.

Fap. 23-27⁷⁵: *Hwæt we eac gehyrdon be Iohanne*
ægleawe men æðelo reccan,
se manna wæs mine gefræge etc.

So also Fap. lines 50-54, 64-67, 75-78a, 78b-82a, 88-91a.

Jul. 11-13 : *Foron æfter burgum, swa he biboden hæfde,
þegnas þryðfulle : oft hi præce rærdon
dædum gedwolene etc.*

Also Jul. 18-21, 38-41a, 41b-45, 46-50, 68-71, 114b-16, 134-39,⁷⁶
140-42⁷⁷, 158-61⁷⁸, 647-52, 421, 382-87.

Cr. II. 498-501 : *gesegon hi on heah þu hlaforð stigan
godbearn on grundum : him wæs geomor sefa,
hat æt heortan hyge murnende,
þæs þe hi swa leofne leng ne mostun
geseon under swegle.*

Also Cr. II. 440-43, 604-08, 634-38, 659-63, 664-68, and so on.

El. 11-15 : *Wæs se lindhwata leodgebyrga
eorlum arfæst : æðelinges weox
rice under roderum. He wæs riht cyning,
guðweard gumena : hine god trymede
mærdum 7 mihtum, þæt he manigum wearð
etc.*

Also El. 69-72, 105-09a, 117-20, 466-67, 472-74, 1212-17a and
so on. Thus, we see that anything that is symbolic or pregnant
with meaning is supplemented by the poet with an explanation
or, more properly speaking, with a resolution¹² : comp. the lines
Jul. 647-52⁷⁹, 403b-406,

Cr. II. 768-71 : *þy læs se attres ord in gebuge
biter bordgelac under banlocan
feonda færsearo : þæt bið frecne wund
blatast benna.*

From all these, it is sufficiently clear that in **SP** A-verses⁸⁰
(with either or both theses accented), D-verses and E-verses,
which are made up of a compound word, by itself, or joined to
another word, embody a high pitch of intonation, so that a

resolution of the same is required in the following words, except of course where the main idea is carried to its climax and where we expect a joining together of several such verses⁸¹; cp. also Jul. 2 *deman dædhwate, þætte in dagum gelamp*, 22-23, 59-60, 68-69, 90-91, 93-96, etc. Fap. 44-45, 59b-61, El. 76-77, 88-92, 99-104, Cr. II. 534-35, 609-11, 618-20, 623-24, 758-59, 730, 734, 737, and so on. But we have seen above⁸² that in the winding up and conclusion after a climax we meet with a further height in intonation, and this in shorter periods generally does not need a repetition or a plainer statement in other terms, as seen above,⁸³ which in long-protracted periods is a phenomenon of not infrequent occurrence: Fap. 11b-15, 31b-33, 48b-49, 68-69, 83-84, 92b-95, El. 7b-10, 18b-21, 75b-78, 103-04, 113b-16, Cr. II. 502b-05, 515-25, 581b-88, Jul. 14b-17, 28b-31, 35b-37, 41b-4, and so on. As an example of rise in intonation in the winding up may be noted the passage Cr. II. 458-67⁸⁴ which comes in as a resolution¹³ after climax in 456-58a, but we see also that the idea with which the period starts is led to its climax again in the line 461 *hæleð mid hlaford to þære halgan byrg* which, concentrating in itself the entire idea of the preceding verses, is naturally a very weighty line; note the resolution which follows: 462 *þær him tacna fela* etc. So, I do not think it unusual for the poet to have used in 461a an *A*-verse with the second thesis accented,⁸⁵ and *hlaflowearð*⁸⁶ instead of *hlaford* (461a); for, we should consider how this compound *hlaflowearð* bears the echo of the most important sound elements going before: *lareowes, word, gehyrwodon, wæron gearwe*⁸⁷; also in Cr. II. 574a *hwæt se hlaford is*. Similarly, I regard the second syllable of *lattiow* in El. 898a⁸⁷ to be an accented component and the second syllable in *Iudas*⁸⁸ in El. 600a to be accented; in the latter case we should note the resolution in a very light⁸⁹ verse that follows: 601a *þæt he be þære rode*. The same should be said about El. 520 *lifes lattiow laþlic wite*,⁹⁰ El. 334a *word 7 wisdom*.⁹¹ We should note in the following verses for example how, before concluding, the feeling and intonation rise in *D*- and *E*-verses:

Cr. II. 462-67 : *pær him tacna fela tires brytta*
onwrah wuldres helm wordgerynum
ærþon upstige ancenned sunu
efenece bearn agnum fæder,
pæs ymb feowertig, þe he of foldan ær
from deaðc aras, dagaena rimes.

From the opening lines of Cr. II and many others in **SP** it becomes apparent how Cynewulfian periods are often extended to a great length, emotion being the guiding force, and not reason. But we often get a clear indication of his concluding a certain thought or idea.⁹² This is supplied by an *A*- or *B*-verse in the second half with the first or second thesis accented :

Cr. II. 479-80 : *þæt eow æfre ne bið⁹³*
þurh gife mine godes onsien !

Cr. II. 486b *feondscype dwæscad*, 569b *folces unrim⁹³*, 627, 642-43 *noldan⁹³ hi þa.....freobearn godes*, 649b, 655b⁹³, 832b, 787b, 788b. Jul. 14b *feondscype rærdon*, 27b *hine fyrwet bræc*, 43b *hyrsta unrim*, 127b, 170b, 172b, 204b, 225b, 708b, 625b, 526b-27⁹³, 388, 469, 527, 673b. El. 73b *hæleða nathwylc*, 124b *sigeleoð galen*, 140b, 151b, 201b, 244b, 245b, 258b, 264b, 348b-49⁹³, 401b⁹³, 472b, 520b, 569b, 571b, 672b, 757b, 805b, 1006-16, 1078b, 1278b⁹⁴ *tionleg nimeð*. So, I should read a compound word in the following verses : Cr. II. 498b⁹⁴ *hlaford stigan*, 518b.⁹⁴ Jul. 129b *hlaford urne⁹³*. El. 475b *hlaford eallra*, 982b, 265b *hlafordes gifu⁹⁶*, 1094b *bisceop pæs folces⁹⁴*, 1125b,⁹⁴ 1211b *wæs se bisceophad*. Similarly, in the following verses I should be inclined to regard the second or last syllable of the proper name as bearing secondary accent : El. 418b *ðam wæs Iudas nama⁹⁴*, 437b, 530b, 586b, 921b, 923b, 934b *Iudas oncwæð⁹⁷*, 1032b, 1055b, 749b, 754b. ∴ .

In view of the assertion made by Gregor Sarrazin,⁹⁸ that *Beowulf* and **SP** are characterised essentially by the sameness of style, I feel it incumbent upon me at this stage to draw attention

to certain points of contrast between them.⁹⁹ In *Beowulf* we do not find the following : (i) introduction of ideas by abstractions¹⁰⁰ ; (ii) plainer restatement in other terms¹⁰¹ ; (iii) involutions in the structure of the sentence¹⁰² ; (iv) ideas carved in relief as it were against the setting of facts.¹⁰³ The verses we have been considering, *i.e.*, *A*-verses with the first or second thesis accented, *A*-verses (**DA**) of the Fourth Division,¹⁰⁴ *D*- and *E*-verses (generally, those made up of a compound, by itself, or joined to another word), have in them in **SP** a far greater weight and depth of intonation than they ever have in *Beowulf*, and the resolution that follows sinks much lower in **SP** than it ever does in *Beowulf*.¹⁰⁵ All these will be manifest on comparison of the *Beowulf* lines quoted on the preceding pages with any set of lines in **SP**.

I shall close the third section of this chapter with adducing instances of parallelism in **SP** in which ideas or personalities are the only important things which draw to themselves all weight of thought and feeling, other words or phrases often serving only as links connecting the different aspects or manifestations of the ideas :

Jul. 238-41 : *Symle heo wuldorcýning*
 herede æt heortan heofonrices god
 in þam nydcleofan, nergend fira,
 heolstre bihelmad.

We should note the suggestion of contrast here : the lord of the kingdom of Heaven is worshipped in the small enclosure of Juliana's heart,¹⁰⁶ and in *þam nydcleofan.....heolstre bihelmad* one must invoke the aid of the Saviour of men ; so also, Jul. 42b-44, 8b-10, El. 176b-78. We shall quote the lines El. 99-104 which will demonstrate very well how ideas or personalities stand out in relief against the background of facts :

Heht þa onlice æðelinga hleo,
 beorna beaggifa, swa he þæt beacen geseah,
 heria hildfruma, þæt him on heofonum ær

geiewed wearð, ofstum miclum
Constantinus Cristes rode,
tireadig cyning tacen gewyrcean.

Sometimes, one set of parallelisms with analogous ideas represented in the second halves of lines terminates with an expression or a "metrical formula," if so we may call it, in the first half, and then another set begins afresh with the second half of the same or some nearest line :

El. 1006-14 : *Heht hire þa aras eac gebeodan*
Constantinus, þæt hio cirican þær
on þam beorhhliðe begra rædum
getimbrede, tempel dryhtnes
on Caluarie Criste to willan,
hæleðum to helpe, þær sio halige rod
gemeted wæs, mærost beama
þara þe gefrugnen foldbuende
on eorðwege.

El. 1083-86 : *ærþan me gefylle fæder ælmihtig*
wereda wealdend willan minne,
nida nergend þurh þara nægla cyme,
halig of hiehþa.

We should note the "metrical formulæ" here—El. 1011a *hæleðum to helpe* and El. 1086a *halig of hiehþa*,—comprehending in themselves the entire sweep of ideas conveyed by the parallelisms and making up each a thought-unit, which covers nearly 6 lines in one case and 4 in the other¹⁰⁷ :

El. 1205-08 : *þæt hie lufan dryhtnes*
7 sybbe swa same sylfra betweonum
freondraedenne fæste gelæston
leahforþe in hira lifes tid.

Here the "metrical formula" is the whole line El. 1208 ; cp. El. 39,60, Cr. II. 461, Jul. 681a.¹⁰⁸ This "metrical formula,"

as seen in all these cases, consists of a **DA** verse or line : cp. also El. 65a, Jul. 263a, 285a *calne from orde*, El. 1000a *sylfe to side*, and

Jul. 534b-36a : *Heo þæt deofol teah
breostum inbryrded bendum fæstne
halig hæþenne.*

As in lines Jul. 535-36a above, sometimes two ideas cohering together make themselves equally prominent in the mind of the poet and are balanced on the two halves of a line and thus present a clear antithesis :

Cp. Jul. 683-84 : *Ne þorfton þa þegnas in þam þystran ham
seo geneatscolu in þam ncolan scræfe.*

Jul. 689-90 : *læded lofsongum lic haligre
micle mægne to moldgræfe,*

so also Jul. 722-24, and similarly in many places in **SP** : comp.

El. 830-31 : *fofmælum feor funde behelede
under neolum niðer næsse gehydde,*

El. 976-77 : *7 wæs Iudeum gnornsorga mæst
werum wansæligum wyrda laðost.*

The first halves in these lines rhyme with one another, and so also do the second halves, and this rhyme serves to add a greater point and emphasis to the ideas represented and contrasted.¹⁰⁹

IV. The chief artifices that are called into requisition for the purpose of effecting unification and sweet undulating flow of the music of period and for bringing ideas into prominence are : A. alliteration, B. assonance, C. sound-variation and D. rhyme.¹¹⁰

A. On looking into the verses from **SP**^c quoted in Sec. I of this chapter we find that different aspects of an idea, which it is the object of a Cynewulfian period to bring out,¹¹¹ are often

brought into prominence by being represented in lines which contain **DA**-verses¹¹²: Cp. El. 71, 73-75, 77. Jul. 2, 5-7, 9, 12-17, 159. Cr. II. 441-42, 446, 448-49, 451, 457-58, 461, 463, 492-94. Fap. 2, 4-9, 11-12, 14-15, 72-73. These are the lines in the periods which concentrate in themselves all weight of thought and feeling and which may therefore be called the weightiest lines. The others are much lighter.¹¹³ The intermediate verses beginning often with the second half of one **DA** line and including another, or at least the first half of another, represent a thought-unit,¹¹⁴ contributing to one aspect of the idea represented. It is several thought-units, sometimes, of this kind, with or without a continuity of **DA** lines, that represent the idea in a period in its several aspects: comp. El. 1-4-10. El. 69-71, 72-3-5a, 75b-7-8. Cr. II. 442b-6-8, 449b-51-3a, 453b-7, 458b-61, 462-3-7. Jul. 1-2-3a, 3b-5-7-8a, 8b-9-10, 11-12-17. Fap. 1-2-4-9, 10-11-12, 12b-14-5; also in Jul. 18-19, 20-22a, 22b-24a, 24b-26-31. It should be remarked further that this thought-unit includes the continuity of **DA** lines immediately following as in Jul. 5-7, 12-17. Fap. 4-9, 14-15. Cr. II. 457-58a, 492-94a, also sometimes the lines that go inevitably with them; and often it includes the concluding lines¹¹⁵ of the period with no **DA** verse in them as in Cr. II. 494b-97, 464-67. Fap. 37b-41. Jul. 26b-31. El. 75b-7-8, 35-9-41.

One of the artifices employed in binding together a Cynewulfian period into a unity is that the line that forms the conclusion of a period has often its alliterating letter¹¹⁶ drawn from the line above, which concentrates in itself the main subject matter: Comp. Jul. 10 *lytesna ofer ealne yrmenne grund* with Jul. 4 *arleas cyning cahtnysse ahof*, Jul. 235 *milde modsefan mægen unbrice* presenting a contrast to Jul. 226 *þæt he ne meahste mod oncyrran*, Fap. 8 *þeodnes þegna þrym unlytel* with 3 *hu þa æðelingas ellen cyðdon*, Cr. II. 497 *on þam þingstede, þegnas gecorene* with 492 *hlud gehyred: heofonengla þreat*, El. 10 *ahæfen hildfruma to hereteman* with *þa wæs agangen geara hwyrftum*¹¹⁷; also, El. 78 with 71, El. 21 with

12, El. 28 with 22, Fap. 95 with 87, Fap. 74 with 71, 69 with 64, 84 with 79, Cr. II. 445-46 with 452-53, 467 with 457-61.¹¹⁷

B. We have seen above¹¹⁸ that the second arsis in an **SA1a** verse is subordinated to the first, being much lighter in character, and that any hardness in it is toned down by assonance with expressions in the previous line or lines with which it bears kinship in meaning; we should further say that this assonance assimilates it not only with what goes before but also with what follows. Thus an **SA1a*** line¹¹⁹ becomes rather light and short and, being robbed of its independence, is merged in, and contributes to, the thought-unit¹²⁰; comp.

Fap. 1-5 : *Hwæt ic þysne sang siðgeomor fand*
on seocum sefan samnade wide,
hu þa æðelingas ellen cyðdon,
torhte 7 tireadige. Twelfe wæron
dædum domfæste, dryhtne gecorene, etc.

We should note the marked assonance the **SA1a** line 3 bears with the previous lines: cp. *æðelingas* 3a with *þysne sang* 1a and with *ellen cyðdon* 3b; *hu þa* 3a with *siðgeomor fand* 1b and *samnade wide* 2b. Again, the **DA** lines 4 and 5 present a sound-complex, made up of the sound-elements that go before, which is more to be felt than to be analysed: comp. e.g. *torhte 7 tiread(i)ge* 4a, with *hwæt* 1a, *siðgeomor fand* 1b, *samnade wide* 2b; we should also note how expressions, showing kinship in meaning, are bound to one another by an *a* or *m* sound: *a*—*sang*, *fand* 1, *sefan* 2, *þa æðelingas* 3,—*dædum domfæste* 4; *m*—*siðgeomor* 1, *seocum* 2, *samnade* 2b—*dædum domfæste*, 4a. We should note further how this assonance connects expressions having kinship in meaning throughout the whole period: 7 *miht* 7 *mærðo ofer middangeard*—8 *þeodnes þegna þrym unlytel* (cp. with 3 *æðelingas ellen cyðdon*)—9 *halgan heape hlyt wisade*¹²¹—10 *dryhtnes æ deman sceoldan*¹²²—11 *reccan fore rincum*. *Sume on Romebyrig*—12 *frame fyrdhwate*—14 *is se*

apostolhad—15 *wide geweorðad*¹²³ *ofer werþeoda*. Hence it is clear that, our attention being fastened on to expressions representing the idea and bound to one another by a commonness of sound, and assonance leading to the sound-complex representing the weight of thought and feeling in the climax,¹²⁴ the **SA1a** verse becomes no more than a mere tributary¹²⁵ contributing to the confluence of sounds which represents a particular thought-unit.¹²⁶ Therefore in **SP** we should connect it with the nearest **DA** verse or verses and read as follows :

Fap. 2b-4a : *samnade wide*
hu þa æðelingas ellen cyðdon
torhte 7 tiread(i)ge etc.

Similarly, Fap. 9b-11a, Fap. 12b-14a.

In the following also we see how some **SA1a** lines together with the following **DA** line or lines, which represent the sound-elements going before, and sometimes, with some other lines following,¹²⁶ make up a thought-unit :

Cr. II. 512-26 : *nu ge sweotole geseoð soðne dryhten*
on swegl faran sigores agend :
wile up heonan eard gestigan
æþelinga ord mid þas engla gedryht
ealra folca fruma fæder eþelstoll.

Also, Cr. II. 518-26, Jul. 18-22, El. 69-71, 35-41.

How short **SA1a** lines sometimes are can be seen from El. 70a *þam casere*. Thus it becomes clear how **DA** lines have the whole weight of the entire thought-unit centred in themselves—much more so when the **DA** verses are A with either thesis or both accented, A of the Fourth Division, D or E. The **SA2a** verses also are in **SP** rather light though occasionally prolonged, the sounds in them being relieved of whatever hardness they have by assonance with the following or preceding

lines,¹²⁷ and as such they generally mark a pause: comp. Fap. 1a, soundvariation of which in the following second half is very effective: *þysne—siðgeomor*, and also assonance in the following lines; and we should note how extremely short the following **SA2a** A verses are: Cr. II. 525a, 526a, 624a, 749a¹²⁸, 752a, 772a, 775a, 790a, etc. Jul. 21a, 607a, 451a, 458a, 357a, 364a, etc. El. 69a¹²⁹, 1112a, 1125a, etc. Fap. 58a, 40a, 75a, etc. These verses either draw their sounds from what goes before or bear assonance with what follows. Sometimes assonance exists between the two halves and occasionally the **SA2a** verse becomes somewhat like the **DA** verses, Fap. 23a *hwæt we eac gehyrdon*, 63a¹³⁰;

El. 1080a: *fyrwet myngað*
wolde ic þæt þu funde þa þe in foldan gen;

so, 1083a, 1164a *hwæt him þæs on sefan selost þuhte*, 1133a *nalles for torne: tearas feollon*.¹³¹

We shall now see how very often emphasis and contrast are denoted by the assonance which runs through and unites the whole of a Cynewulfian period, and makes us feel that the end of such a period never forgets its beginning: In Cr. II. 518-26 we should note the contrast between expressions removed from one another: *beorhtan byrig* 519a and *eorðan mægðe* 523b; *hlaforð fergan*¹³² 518b and *side herge* 524b. So, in Cr. II. 558-70, beside the -a and -m sounds standing either in the middle or at the end of words, and also other kinds of assonance difficult to analyse, but easily perceptible, and connecting expressions having kinship in meaning and emphasising them, there is manifestly a contrast meant in the expressions—*helle bereafod* 558b, *gehynde 7 gehæfte* 562a, *dugupum bidæled* 563a and *þær he of hæfte ahlod hupa mæste* 568. In Cr. II. 627-32 we think how *æþeling* 627a, *leomum onfeng 7 lichoman* 628, and would ascend *engla epel* 630a, *weoroda god* 631a, and therefore us se willa bicwom heanum to helpe 631b-32a; again, *meotudes*

sunu 629a, *upgestigan/wolde*, *weoroda god* 630b-1a.¹³³ Thus we see how every particular notion bears a distinct emphasis, so that we cannot run over the narrative without pausing and reflecting over the thoughts as they pass, and looking back to what precede. Again, in Cr. II. 664-65 we note *sendeð... gemynd...wordlaþe...modes...muþes*; the manner of the gift is also emphasised: *wise sendeð...þurh his muþes gæst*.¹³⁴ In Jul. 164-74 we see how in 168 *ginfæste giefe geoguðhades blæd* all precedent sounds converge and produce what we have called the climax in intonation, breathing forth Heliseus' apotheosis of the girl's beauty. We observe also the contrast between *min se swetesta sunnan leoma/Iuliana* 166-67a, *glæm hafast/ginfæste giefe geoguðhades blæd* 167b-68, and *wraþe geworhtra wita unrim,/grimra gyrna, þe þe gegearwad sind* 172-73. This contrast gives the suggestion that all her beauty and youthful splendour will not any way avail against the awful torments that are being prepared for her if she will not obey the heathen gods. Similarly, the assonance between *swetesta sunnan scima/Iuliana*, *hwæt þu glæm hafast* 166-67 and *godum ussum gen gecwemest/7 þe to swa mildum mundbyrd secest* 169-70 points to the suggestion that it is all the more proper that such beauty should be dedicated to the service of the gods. We should also compare Fap. 1-15, 50-62. El. 1-10, 11-21, 69-79. Jul. 1-17, 18-31, and so on, in every period in **SP**.

It remains to be seen how assonance, by assimilating the concluding line of a period to what goes before and making it run into and mingle itself thoroughly with the texture of the preceding verses, relieves it of its abruptness and of the suddenness and heaviness of its close¹³⁵: Comp. Fap. 95 *wælreaf wuni-gean weormum to hroðre* with 94b *eorðan dæl*, 92b *langne ham*, 91 *frīðes 7 fultumes!* *hu ic freonda beþearf*, 89b *geomrum me*. Similarly, comp. *soðum gieldum* Jul. 174b, *on þa halgan tid* Cr. II. 632b, Fap. 14-15, *nihthelm togtad* El. 78b, *æþelinges plega* Cr. II. 743b, El. 21, and numerous other verses in **SP**.

C. In considering the full effect of the assimilation just noticed we should take into account another device, namely, that of *sound-variation*,¹⁹⁶ which becomes subtly mingled with *assonance*, as will be perceived in the instances just now referred to, in producing the desired effect. If we compare Fap. 8 *þeodnes þegna þrym unlytel* with Fap. 1-3, and specially with Fap. 3 *hu þa æþelingas ellen cyðdon*, we realise how effective this device is, and how the first three lines represent the chief matter and how the others that follow are to be incorporated within the limits of these. It should be observed that the effect is subtle and cumulative, and should be judged not merely with reference to the first few lines of the period, but also to all the lines taken together, and that the concluding line has often more immediate reference to the lines which go just before, as in Fap. 95, than to the first few lines of the period: cp. Jul. 17, and also El. 10 *ahæfen hildfruma to hereteman* with El. 1 *þa wæs agangen geara hwyrftum* etc., El. 78 7 *be naman nemde nihthelm toglad* with El. 69-71 *þa wearð on slæpe...sigerofum gesegen swefnes woma*, Jul. 10 *lyt(e)sna ofer ealne yrmenne grund* with Jul. 3-4 *se geond middangeard/arleas cyning eahtnysse ahof*, Cr. II. 497 *on þam þingstede þegnas gecorene* with 496 *þa gen last weardedum*¹⁹⁷, 492-93 *heofonengla þreat, weorud wlitescyne wuldres aras*, and so on, everywhere in **SP**.

In **SP** we observe that the greatest care is taken to avoid the discordance of too many weighty and harsh sounds joined together indiscriminately, and we have seen above that whenever a certain amount of weight and heaviness of sound is reached, representative of a high tension of thought and feeling, there must be resolution, *i.e.*, there must be a toning down of the general intonation of sounds. All this is effected by means of *the variation of the previous sounds and assonance*. It is noteworthy how, with the help of these, the flow of verses in **SP**, *e.g.*, of those of *A*-type with the first or second thesis accented or both, is made smooth and unobtrusive in its character, *e.g.*, El. 14a *guðweard gumena*, Fap. 93a *cardwic uncuþ*, El. 33a

geatolic gudcwen, El. 25 a *geatolic gudscrud*, *grimhelm manig*, El. 204a *gudheard garprist*.¹³⁸ All the "plainer statements" considered above¹³⁹ are characterised by variation of the preceding sounds. In the following we note how after the "climax" variation effects a resolution of the sound-complex and a gradual toning down in preparation for a further sinking of the intonation¹⁴⁰:

El. 4-10:

| |
|---|
| <i>ƿæs ƿe waldēnd god</i> |
| <i>acenned wearð cyninga wuldor</i> |
| <i>in middangeard ƿurh mennisc heo,</i> |
| <i>soðfæstra leoht; ƿa wæs syxte gear</i> |
| <i>Constantines caserdomes,</i> |
| <i>ƿæt he Romwara in rice wearð</i> |
| <i>ahafen hildfruma to hereteman.</i> |

We note the resolution in El. 7b-8, and are led to the comparatively very light line, El. 9. In El. 11-21 we see how the second and first half-line combinations, 12b-13a, 14b-15a, 17b-18a, in serving as resolutions of the previous sound-complex, tone down the intonation till it descends much lower in the respectively next second half-verses. Many of these "resolutions", it will be observed, are mere repetitions of the idea already implied, *e.g.*, El. 17b-18a, El. 40 *woldon Romwara rice geƿring-an/hergum ahyðan*, 116 *syððan heo earhfære ærest metton*, El. 107b-09, Jul. 12b-14, and on occasions hardly at all relevant, Fap. 56b,¹⁴¹ but their special relevancy lies in the resolution and variation of sounds and also often in the suggestive effect they produce.¹⁴²

D. Rhyme in Cy. is not a sporadic occurrence. It has already been said¹⁴³ with reference to Cr. II. 591-96 and El. Epilogue, 1236-50, how Cy. in rhymes "nach auswärtigen wahrscheinlich lateinischen vorbilde eine technik versuchte in der sich kaum ein angelsachse vor ihm bewegt hatte."¹⁴³ I mean to point out here that, like assonance, rhyme is also used in **SP**

as instrumental in binding together expressions in a period, akin to one another, and in producing the effect, sometimes, of emphasis, at other times, of contrast. These are mostly rhymes¹⁴⁴ in gen. pl. *-a*, Superl. *-ost* or *-est*, *-est* of the second person sg. indic. pres. of the verb, dat. pl. *-um* or simply *-m*, infin. ending *-an*, *-e*, etc., uniting lines and half-lines removed from one another, and are quite effortless and spontaneous. These are to be distinguished from the end rhymes, as in Cr. II. 591-96 and El. 1236-50, which in the hands of less skilful versifiers is likely to become dull and inane.¹⁴⁵ In Cr. II. 614-20 we note how the different shades¹⁴⁶ of the idea represented are emphasised and even rounded up by the rhyme in *-e*: *eft oncyrde* 614b, *æt his upstige* 615a, *geþingade* 616a, *wiþ fæder swæsne fæhþa mæste* 617; we should note the contrast with which the whole is rounded off: *saulum to sibbe* 619a and *ældum to sorge* 620b. In Jul. 6-8 *ryhtfremmendra* 8a emphasises the idea of *godhergendra* 6b, *haligra* 7b, and drives home into us the contrast between such Christians and *hæðen hildfruma* 7a.

In the following we note how all the four devices taken together produce the effect of unifying the whole as well as of emphasis and contrast:

Fap. 63-69: *Hwæt! we þæt gehyrðan*¹⁴⁷ *þurh halige bec,*
*þæt mid Sigelwarum soþ yppe warð*¹⁴⁸,
dryhtlic dom godes, dæges or onwoc
*leohtes geleafan: land wæs gefælsad*¹⁴⁹
þurh Mattheus mære lare;
þone het Irtacus þurh yrne hyge
wæltreow cyning wæpnum aswebban.

Besides assonance and variation of sounds, we should note the rhyme in *leohtes geleafan* 66a and *wæpnum aswebban* 69b, and also the suggestion, that since *Sigelwarum soþ yppe warð* 64, therefore the command was issued by *wæltreow cyning wæpnum aswebban* 69. So also in Jul. 169-74:

gif þu godum ussum gen cwemest
 7 þe to swa mildum mundbyrd secest
 hyldo to halgum, beoþ þe ahylded fram
 wraþe geworhtra wita unrim
 grimra gyrna þe þe gegearwad¹⁵⁰ sind
 gif þu onsecgan nelt soþum gieldum.¹⁵¹

El. 913-19 :

Sippan furþum weox
 of cildhade, symle cirde to him
 æhte mine¹⁵²; ne mot ænige nu
 rihte¹⁵³ spowan.¹⁵² Is his rice brad
 ofer middangard,¹⁵⁴ min is geswiðrad¹⁵⁵
 ræd under roderum; ic þa rode ne þarf¹⁵⁶
 hlæhtre¹⁵⁷ herigea.

We note here how all the devices combined produce the effect of unifying, emphasising and contrast: comp. the rhyme between the first half-verses *rihte*¹⁵³ *spowan* 916a and *hlæhtre*¹⁵⁷ *herigea* 919a, a little removed from each other, adding emphasis to the note of irony involved in the half-lines, 918b-19a, also between *brad* 916b and *geswiðrad*¹⁵⁵ 917b, and the assonance and sound-variation running through the whole. A negative expression should properly end a thought rather than begin a distinct shade of it.¹⁵⁸ In Cr. II. 633-38 we find that the rhyme in *-e* connects expressions having kinship in meaning all through, and that *gæstes strengðe*¹⁵⁹ 638b would in itself be a weighty expression unfit for a conclusion, were it not that the rhyme in *-e* together with an alliterating letter common with 633, assonance and the variation it shows of previous sounds, lifts it up and assimilates it to what goes before. So, we should expect here the grammatically true form *strengðe*, and not the later form as in the MS. (see Wright's Grammar §371).

Finally, in the following lines belonging to the period, Cr. II. 600-26, we find that the thought-unit¹²⁰ is grammatically demonstrated:

Cr. II. 606b-11a

Sunne 7 mona

æþelast tungla eallum scinað,¹⁶⁰
heofoncondelle,¹⁶⁰ hælepum on eorðan,—
dreosed deaw 7 ren,—duguðe weccaþ
to feorhnere fira cynne.
ecað¹⁶¹ eorðwelan.

In the punctuation of Grein-Wülker, which puts a fullstop¹⁶² after *eorðan* 608b and a comma after *ren* 609a, we find an anomaly: i.e. in the same line 609 the same expression *deaw 7 ren* 609a is apparently conceived of as the subject both of a singular verb, *dreosed* 609a, and of a plural one, *weccaþ* 609b, also of *ecað*¹⁶¹ 611a. I consider *dreosed deaw 7 ren* 609a to be a climactic expression (of the effect of the shining of the sun and the moon, 606b-08), to which all preceding sounds contribute and in which they converge,¹⁶³ like those discussed in Secs. II and III of this chapter, not unlike which I should regard it as a parenthesis,¹⁶⁴ and connect both *weccaþ* 609b and *ecað*¹⁶¹ 611a with *sunne 7 mona* 606b; comp. *eallum scinað* 607b. We should also note how effective the rhyme between *hælepum on eorðan* 608b and *ecað*¹⁶¹ *eorðwelan* 611a is and also how all the above-mentioned devices¹⁶⁵ subtly mingle together in producing a most harmonious piece of concerted music.

CHAPTER II

Style : The unSigned Poems

We have now to investigate how far the characteristics of the Cynewulfian style, as analysed in the foregoing chapter, can be traced in the unSigned Poems. These will be discussed together under the different heads as given and numbered in the previous chapter.

I. We shall quote two passages from Cr. I :

Cr. I. 2-8 : *ðu eart se weallstan, þe ða wyrhtan iu*
wiðwurpon to weorce. Wel þe gerised¹
þæt þu heafod sie healle mæsse
7 gesomnige side weallas,²
fæste gefoge² flint unbræcne,
þæt geond eorðbyrig eall eagna gesihþe
wundrien to worlde wuldres aldor!

Cr. I. 99-103 : *Hwæt is þeos wundrung, þe ge wafiað*
7 geomrende gehþum mænað,
Sunu Solimæ somod his dohtor ?
fricgað þurh fyrwet, hu ic fæmnan had,
mund minne geheold 7 eac modor gewearð
mære meotudes suna ? forþan þæt monnum nis
cuþ geryne ; ac Crist onwrah
in Dauides dyrre mægan,
þæt is Euan scyld eal forpynded,
wærgða aworpen, 7 gewuldrad is
se heānrā had : hyht is onfangen,
þæt nu bletsung mot bæm gemæne
werum 7 wifum a to worulde forð,

*in þam uplican engla dreame
mid soðfæder symle wunian.*

From these verses, which are a sample of the kind of poetry we find in Cr. I, it is clear that the poetry is hardly at all reflective in the Cynewulfian sense.³ It is poetry that runs on, seeming to be concerned more with fact than with an imaginative representation of its abstract aspects.

Cr. III. 868-78 : *ðonne mid fere foldbuende
se micla dæg meahtan dryhtnes
æt midre niht mægne bihlæmed
scire gesceaftes swa oft sceada fæcne
þeof þristlice, þe on þystre fareð,
on swearte niht sorglease hæleð
semninga forfehð slæpe gebundne,
eorlas ungearwe yfles genæged :
swa on Syne beorg somod up cymed
mægenfolc micel meotude getrywe
beorht 7 blipe ; him weorþeð blæd gifen.*

This is working on the system of parallelism, as we have seen in **SP**⁴ with which this ought to be compared to note the difference. Here also we find poetry that runs on without allowing any room for pause or reflection. It is the facts, as they are related, on which one's attention is fixed, and not on ideas brought out prominently as in **SP**. We should also study lines 1016-27 to feel the difference.

Andr. 1-6 : *Hwæt we gefrunan on fyrndagum
twelfe under tunglum tireadige hæleð,
þeodnes þegnas : no hira þrym alæg
camprædenne, þonne cumbol hneotan,
syððan hie gedældon, swa him dryhten sylf,
heofona heahcýning hlyt getæhte.*

Comparison with Fap. 1-8 and Beow. 1-3, with which this has many things in common,⁵ makes the following points clear :

(a) Fap. 1-8 is subjective, Andr. 1-6 objective, pure and simple, like Beow. 1-3. The Andr. poet is never led away by any idea or abstraction, nor brings it into special prominence as the author of **SP** does. (b) But instead of going direct to the matter and telling us how *þeodnes þegnas ellen fremedon*,⁵ we are told that they were heard of, and then after a pause the information comes that *no hira þrym alæg* Andr. 3b, as *he beot ne aleh* Beow. 80a is spoken of Hrothgar.⁶ (c) Thus the Andr. lines are not characterised by the straightforwardness of Beow.; they smack somewhat of the round-aboutness and the telling-a-thing-over-again-in-other-terms which **SP** particularly brings into vogue.⁷

Phænix: The Ph. is not characterised by that sort of running-on style which we find in Cr. I or Cr. III, but somewhat like Andr. the poetry is made up of small paragraphs. The paragraph consists only of one thought and its winding up, which is sometimes a corroboration of the idea or, at times, the effect or cause of it as in the Andr. But it falls short of the effectiveness of a Cynewulfian period as we shall see later on: comp.

Ph. 1-6: *Hæbbe ic gefrugnen, þætte is feor heonan
eastdælum on æpelast londa
firum gefræge. Nis se foldan sceat
ofer middangeard mongum gefere
folcægendra, ac he afyrred is
þurh meotudes meaht manfremmendum.*

We do not find here any particular idea brought into prominence as in **SP**.⁸

Similarly, we do not find that there is any excessive preponderance of ideas or abstract attributes⁹ of things in the following lines⁹ of Gu. B, in which the flow of verses is more or less like¹⁰ that of Cr. I or Cr. III:

Gu. 791-99: *ðæt is wide cuð wera cneorissum,
folcum gefræge, þætte frymþa god*

þone ærestan ælda cynnes
of þære clænestan, cyning ælmihtig,
foldan gesohte. Ða wæs fruma niwe
ælda tudres, onstæl wynlic
fæger 7 gefealig: fæder wæs acenned
Adam ærest þurh est godes
on Neorxnawang, þær him nænges wæs, etc.

We are made to think of only so much of abstract attributes as connect themselves inevitably with the facts, on which after all our attention is fixed.

Gu. A.: *Gu. A* may also be said to be characterised by the flowing style of narrative, and here also no special prominence is given to abstractions: *Cp.*

Gu. A. 176-85: wæron teonsmiðas tornes fulle,
cwædon þæt him Guðlac eac Gode sylfum
earfeða mest ana gefremede,
siþþan he for wlence on westenne
beorgas bræce, þær hy bidinge
earme 7sacan æror mostun
æfter tintergum tidum brucan,
ðonne hy of waþum werge cwoman,
restan ryneþragum, rowe gefegon:
wæs him seo gelyfed þurh lytel fæc.

Rood: The style of the *Dream of the Rood* is not flowing like that of *Gu. A* or *Gu. B*. It is a lyrical piece with a suppressed emotion working between the lines, and producing effect by slight touches and hints, never running into exuberance nor bringing abstractions into special prominence as in **SP**: *Comp.*

Rood. 1.7: Hwæt! ic swefna cyst secgan wylle,
hwæt me gemette to midre nihte,
syððan reordberend reste wunedon.
Puhte me, þæt ic gesawe syllicre treow

*on lyft lædan leohte bewunden,
beama beorhtost : eall þæt beacen wæs
begoten mid golde ; gimmas stodan etc.*

Rid. : The *Riddles* are simple, unadorned poems telling their simple tales for the purpose of popular mystification with a characteristic naïveté and a genuine simplicity. The verses in them have a natural flow—an unhindered movement—with nothing like the rapidity of Cr. I or Cr. III, which includes in its sweep an entire range of facts. Indeed, these are so simple with no trace of artistic workmanship of a deeply intensive emotional strain and with none of the rhetorical devices employed in **SP** that they may be said to be artless : Comp.

Rid. 51. *Wiga is on eorþan wundrum acenned
dryhtum to nytte of dumbum twam
torht atyhted þone on teon wigeð
feond his feonde. Forstrangne oft
wif hine wrið(eð)¹¹ : he him wel hereð
þeowaþ him geþwære, gif him þegniað
mægeð 7 mæcgas mid gemete ryhte,
fedað hine fægre : he him fremum stepeð
life on lissum. Leanað grimme
þe hine wloncne weorþan læteð.*

Here is a plain, unadorned tale with no rhetorical artifice employed, no fine phrase for the mere love of it, no affectation ; above all, it does not bear the mark of elaborateness. Yet, we feel the music and charm of it.

II. Cr. I. Abstractions do not give a colouring of their own, as in **SP**, to thoughts and actions. Appositions¹² :

Cr. I. 92-94 : *fricgað þurh fyrwet hu ic fæmnan had
mund minne geheold 7 eac modor gewearð
mære meotudes suna ?*

97-99, 169-72a, 204b-06a, 224-29, 275-86, 301-05 :

No particular abstract attribute is brought into special prominence in these appositions and others throughout the poem, and we seek here in vain for those prepositional appositions¹³ which give suggestions of abstract meaning, or verbal appositions of the kind¹⁴ that we find in **SP**: cp. Cr. I. 326-36, 362-66, 385-402. We should compare also **DA** A-verses of the 4th Division with those¹⁵ of **SP**: 335a, 366a, 197a *soð ic secge*, 74a *arece us þæt geryne*, 306a *wlat þa swa wisfæst*, 403a *halig eart þu halig*, 436.

Negative expressions do not possess here anything like the artistic effectiveness or ironical terseness that they have in **SP**¹⁶: Cr. I. 78, 81, 158, 219. Hardly any exuberance of thought and feeling is betrayed in the shape of (i) parentheses¹⁷ or repetitions, or (ii) syntactical anomalies¹⁸: cp. Cr. I. 109-18 and 162b-63.¹⁹

Cr. III. Appositions do not seem to be intended to bring out prominently the abstract aspect of things as in **SP**: they serve merely as descriptions: cp. Cr. III. 873b-75, 876-78, 879-80, 887-89a, 906-10, 911-18,²⁰ 919-30, 942-44a, 954-56, and so on. Another point to be noticed is that they are not represented in such a way as to attract all attention to themselves.²¹ There is rarely any prepositional apposition as in **SP**: 979-82. Really no verbal apposition as in **SP**,²² but emotion is elicited by the way in which an awful scene is described with the help of verbs following one another: 879-90, 931-34, 948b-53, 986b-89, 1016-27, 1028-39, 1070-76, 1082-90, 1119-23a. All these show how one action after another is related with little attempt to bring into prominence, and concentrate upon, one particular aspect of the idea. In the following something like **SP** is felt to be present: 1172-74, 1230-32,²³ 989a *byrneð wæter swa weax*, 1121a *hyspton hearmcwidum*, 1073a *berað breosta hord*, 1021a *bidað beofierde*. A-verses (**DA**) of the Fourth Division: 968a *eorþan mid hire tunglum*, 969a²⁴ 1179a,²⁵ 1183a, 1186a, 1238a, 1243a.²⁶ Negative expressions²⁷: 923-24, 963a, 1000b, 1048-50, 1054b, 1168b²⁷, 1093b, 1098b,

1177b²⁷, 1179b²⁷, 1184a, 1185b, 1187b, 1200b, 1214b.²⁷ Hardly any repetition like those in **SP**.²⁸ Compare description of Nature in this poem, e.g. in 900-05, 936b-37, with that in **SP**.²⁹ No syntactical anomalies like those in **SP**³⁰: cp. 1091-1115.

Andr.: Appositions: 92-94a, 102b-06³¹, 126-28, 143-45a, 171-72a, 195-98a³², 217b-19, and so on. These seem to show a mere bringing together of epithets without anything like the sublime effect of **SP**. Comp. prepositional appositions: 252-53, 265-66, 274-75 with those in **SP**.

There is nowhere the juxtaposition of the abstract and the concrete that renders the latter in terms of the former and makes the light of abstract conception flicker about, etherealising gross earth by the mere touch. Compare the verbal apposition 48-51a leading to the verse 51a *abreotan mid billes ecge*. But 15a *ut on þæt iglond*, 19a *eal wæs þæt mearcland*, 25a *ðegon geond þa peode*, 189a *ædre him Andreas*, 401a, 918a *feoll þa to foldan*, 1009a *geseh þa under swegle*,³³ 1014a, 1027a, 967a, 1164a *ne hele se ðe hæbbe*,³⁴ 566a. Negative expressions do not seem to produce any such effect as in **SP**: cp.

Andr. 97-99a: *ic þe Mattheus mine sylle
sybbe under swegle*.³⁵ *Ne beo ðu on sefan to
forht*
ne on mode ne murn, 21b, 3b.

They are often used as in **SP** to close an idea: 139b, 154b, 198b, 1533b, 1704b, 337-38a, 360b-61, 380b, 544b, 565b, 205, 211, 215, 231b, 233b, 380b, 1702b *þæt þam banan ne wearð hleahtre behworfen*.³⁶ For parenthesis, comp. 967a *rod wæs aræred*. Nature descriptions:

Andr. 123b-25a: *Nihthelm toglad*,³⁷
lungre leorde: leoht æfter com,
dægredwoma,³⁷ 241b-44a.³⁷

Lastly, there is nothing like the syntactical anomalies of **SP** in Andr.

Ph : No appositions like those in *SP* : Comp. 62b-65, 93-96a, 114-16a³⁸, 116b-19³⁸, 121b-24³⁹, 131b-33, 142b-45³⁹, 153-54a, 161b-64a³⁹, 171-74, 177-81⁴⁰, 182-87³⁹, 192b-99a, 201-07⁴¹, 208-15³⁹, 214b-15⁴², 215-23³⁹, and others. All these point to the fact that no special prominence is given to the abstract aspects of the idea involved and that here attention is not concentrated on ideas but on the action as a whole. Compare the effectiveness of the following *A*-verses (*DA*) of the Fourth Division with that of those in *SP* : 7a *wlitig is se wong eall*, 9a *ænlic is þæt iglond*⁴³, 47a, 538a,

33-34 : *smylte is se sigewong, sunbearo lixeð*
wuduholt wynlic : wæstmas ne dreosað.

This with the negative expression seems to approach the ways of *SP*. But note the negative one in

37-38 : *wintres 7 sumeres wudu bið gelice*
*bledum gehongen : næfre brosniað etc.*⁴⁴

also 71-84 : in this the working is different : positive (70-71a), *plus* negative (71b-5a), *plus* positive (75b-80a), *plus* negative (80b-84)⁴⁵ ; so also in 305-19, 544-51, 604b-10.

There is no syntactical anomaly : cp. 305-19 and any other passage in *Ph*. Descriptions of the sun rising and gliding from the east⁴⁶ and also of other aspects of nature : *Ph*. 93-99, 102-03, 114b-16a, 186b-87, 208b-11a, 253b-55a, and similar others.

Gu. B : Appositions : 795b-97a, 803-05a, 818-23⁴⁷, 824-26a, 826b-29a⁴⁸, 832-35a, 835b-38a⁴⁷, 846-47⁴⁸, 850b-55⁴⁷, 856-60a, 866-84, 1063-64a⁴⁸, 1090-91a⁴⁸, and other passages which sufficiently show that no particular aspect of an idea is brought into special prominence. The movement of the verses is even and continuous, and there is no abstraction anywhere to give suggestions of a deeper meaning as in *SP* and make the course of the narrative full of emotional ups and downs⁴⁹ ; comp. the effectiveness of the following with that of those⁵⁰ in *SP* : 988a *gemette þus meðne*. 1274a *ahof þa his handa*. 1212a *symle me onsende*. 888a, 956a,

946a, 1225a⁵¹. The following may show something like the parentheses in **SP** :

1069b-71a : *rodor swamade*
 ofer niðða bearn, nihtrim scridon
 deorc ofer dugeðum, also 942b-43a.

But comparison with **SP**⁵² will reveal the difference in the kind of Nature-reference between both : Comp. descriptions or references to Nature in 942-43a, 971, 916, 1191, 828, 1010-11a, 1260b-67a. The poet of *Gu. B* has the capacity of capturing the subtle shades or gradations of Natural beauty or of some passing object and of embodying them in compounds : cp. *from æfenglome* 1265a, *dægredwoma* 1266b, *nihtscuan* 971a, *nihtglome* 916a, *dægwoman* 1191a⁵³, *scomum scrudende* 823a. Even outside Nature reference we find the poet of *Gu. B* fond of using compounds, but with no corresponding depth of meaning⁵⁴ :

979-80a : *wolde hyrcnigan halges lara*
 mildes meþelcwida.

In the following we find the same kind of "syntactical anomaly" as in **SP**⁵⁵ :

1185-89a : *Symle ic gehyrde, þonne heofones gim*
 wyncondel wera west onhylde,
 sweglbeorht sunne setlgonges fus,
 on æfentid, oþerne mid þec
 þegn æt geþeahte.

Compare the use of negative sentences here with those in **SP** : 1007-11, 966-69a ; compare also 1330b-31a *Huru ic swiðe ne þearf hinsip behlehhan* with Jul. 526b-30a, El. 918b-19a ; some approach to the mode of **SP** in 1027b-32 ?

Gu. A : No apposition here like those in **SP** : cp. 14-15, 33-35, 38-40a, 44b-51⁵⁶, 55-61, 68b-69a, and others. There is little of the Cynewulfian abstraction here connected with any idea or action, and we do not find any trace of the involved sentence-structure peculiar to Cy. (**SP**). Comp. the use of the

following verses with those in **SP**: 107a *feond wæs geflymed*, 127a *wundor (hine) weorðiað*, 98a *ofer hyne scyhte*, 90a, 148a *gyrede hine georne*, 226a *gewitað nu awyrgde*, 267a *wid is þes westen*, 705a, 714a, and other *A*-verses (**DA**) of the Fourth Division. Compare also the use of negative sentences: 88-103, 121-24.⁵⁷ The treatment of Nature is unique in this poem: We find the happy region of *þam onwillan eorðan dæle* (700) with its breezy morning air *smeþe 7 gesepte* (704a), with birds singing, flowers blossoming and the cuckoo heralding the year: cp.

Gu. A. 705b-08a :

hine bletsadon

*monge mægwlitas meaglum reordum ;
treofugla tuddor tacnum cyðdon
eadges eftcyme, also,*

Gu. A. 714-16 :

*Smolt wæs se sigewong 7 sele niwe,
fæger fugla reord, folde geblowen,
geacas gear budon.*

Rood : Appositions : 4-6a, 13b-16a, 24-25a, 90-94, 113-14. No preponderating thought or abstraction here; but emotional feeling is worked up by verbs following one another as in 50-56, 70-74, 122-32. Concise expression breathes forth suppressed feeling: Comp.

Rood. 52b-56 :

þystro hæfdon

*bewrigen mid wolcnum wealdendes hræw,
scirne sciman : sceadu forðeode
wann under wolcnum, weop eal gesceaft,
cwyðdon cyninges fyll : Crist wæs on rode,*

also 72-74.

We should note the Nature reference here and compare with that of **SP**. It appears to me that some kind of emotion is concentrated in the following *A*-verses (**DA**) of the Fourth Division: 122a *gebæd ic me þa to þam beame*. 150a (*se*) *sunu wæs sigor-fæst*. 13a *syllic wæs se sigebeam*. 131a *gēriht to þære rode*. *Nah ic ricra fela*. The use of negative here seems to be similar to that in **SP**: 35a, 45b, 47b, 110-11, 117-18. The effect

produced by all these should be compared with that of similar verses in **SP**. Above all, there is no such exuberance of feeling here as in **SP** leads to digressions of thought or involutions in the sentence-structure, and no such abundance of consecutive and modal clauses as in **SP**.

Rid. : Appositions : *Rid.* 6, 1-4, 7-8. 3,1-4. 4,24b-25, 25b-28a. 14,6-9a. 16,20-22a. From these it is clear that any particular idea, or any aspect of it, is not brought into special prominence; on the contrary, we find the representation of facts prominent, which is seen in the succession of verbs following one another : *Rid.* II. 3-6a, 6b-8a, 8b-14a. III. 5-8a, 8b-12a, 13-15. IV. 1-8a, 8b-16, and others. That this simple representation of facts is effective⁵⁸ in producing emotion the following lines will show :

Rid. III. : *Hwylum ic gewite, swa ne wenap men,*
under ypa gepraec eorpan secan
garsecges grund : gifen biþ gewreged
..... fam gewolcen⁵⁹
 5 *hwælmere hlimmeð hlude grimmeð ;*
streamas stapu beatað, stundum weorpað
on stealc hleoþa stane 7 sonde
wære 7 wæge, þonne ic winnende
holmmægne biþeaht hrusan styrge,
 10 *side sægrundas : sundhelm ne mæg*
losian, ær mec læte, se ðe min latteow bið
on siþa gehwam etc.

Nature in 3b as in **SP**? The negative verse 10b seems to be somewhat like those in **SP**; cp. IV. 6b, 15b, 73b. VI.4b. XII. 5b. XIV.5b. XVI. 15b, 23b. VII.4b. IX.4b. X. 2b, 8a, 11b.⁶⁰ But we should note how unCynewulfian is the A-verse (**DA**) of the Fourth Division : *Rid.* III.11a. Compare also *Rid.* XVI.1a, XIII.1a, XII.1a, XI.1a, IV.53a. There is no syntactical anomaly in the Riddles as in **SP**.

III and IV. *Cr. I.*—No Cynewulfian period here with the climax, resolution and winding up⁶¹ and no plainer statement in other terms⁶²: cp. 2-8,⁶³ 89-103, 362-69, 429-33. The following verses show how they are quite unlike the Cynewulfian work:

Cr. I. 2-3: *þu eart se weallstan⁶⁴ þe þa wyrhtan iu*
 wipweorpon to weorce. Wel þe gerised

„ 5-6: *7 gesomnige side weallas*
 fæste gefoge flint unbræcne, etc.

also 92-93, 100-01, 89-91,

„ 362-65: *Hu we sind geswencte þurh ure sylfra gewill!*
 habbað wræcmæcgas wergan gæstas,
 hetlen helsceaþa, hearde genyrwad
 gebunden bealorapum, etc.

(Note the unrelieved hardness of these verses.)

The lines 3b, 91b, 100, 365b-66⁶⁵ may be said to offer resolution in their own way, but it cannot be denied that the poet is deficient in the art of making it pleasant by sound-variation: cp. verses, 354a *þeodnes þryðgesteald*, 358a *heahgæst hleofæst*, 306a, and compare 22b *þas word sprecað* having second thesis accented with similar verses in **SP**. It does not appear that the poet achieves any effect like Cy.'s with assonance and rhyme: cp. 385-402, 401 *þa word cwepað 7 wuldriað*, 410b-12a, 151-53, 432-33a; *wafiað* 89b, *mænað* 90b, *had* 92b, *sunu* 94a, *onwrah* 95b. With regard to anything like the 'thought-unit', comp. 279b *hatað 7 secgað*, 262a *biddað geornlice*, 436a *efne in þam eðle*, 366a *eall æt þe anum*.⁶⁶

Cr. III: Nothing like the period in **SP** with climax,⁶⁷ resolution and winding up, and no plainer statement in other terms: cp. *Cr. III. 868-78*, 911-18, 1016-27, and any other passage in *Cr. III*. Compare also 1056 *hreþerlocena hord*, *heortan geþohtas*, 984-85 *fyrsweartha leg, / weallende wiga*. The following has a music of its own though unlike **SP**⁶⁸:

Cr. III. 911-18 : *He bið þam godum glædmod on gesihþe
 wlitig wynsumlic weorude þam halgan
 on gefean fæger, freond 7 leoftæl,
 lufsum 7 liþe leofum monnum
 to sceawianne þone scynan wlite
 weðne mid willum, wealdendes cyme
 mægencyninges, þam þe him on mode ær
 wordum 7 weorcum wel gecwemdun*

Unlike Cr. I⁶⁰ the poet here knows how to avoid harshness by resolution : Cp. 912, 917, also 981 *stið 7 stæðfæst stapelas wið wæge*, 931 *dyneð deop gesceaft 7 fore dryhtne færeð*, 943, 1039, 1019, 999-1000, 1121, and comp. 913b *freond 7 leoftæl*, 906b, 1276b, 1430b, 1291b, 1122b with the like in **SP**.

The passage quoted above seems to have assonance and rhyme in *-m* and *-um* connecting expressions removed from one another.⁷⁰ Is anything like the Cynewulfian contrast meant between 1017a *seo unclæne gecynd* and 1018b *ðonne sio halge gecynd* ? We should note the rhyme and assonance in

1045b-47 : *gæstas hweorfað
 on ecne eard opene weorþað
 ofer middangeard monna dæde and*

967b-69a : *Sæs mid hyra fiscum
 eorþan mid hire burgum 7 upheofon
 torhtne mid his tunglum, 1175-77a ;*

Cp. also the assonance and rhyme in *-m* and *-um* in 900-10 and in other passages. These rhymes seem to emphasise different ideas as they come one after another, but they can hardly parallel the depth of meaning and significance that they reveal in **SP**. Besides, there does not appear to be anything like the thorough-going sound-variation that we find in **SP** : cp. 944a *prymfæst þeoden*, 1119-22a ; but 978a *tobrocene burgweallas*, 999a *gehreow 7 hlud wop*, 1067a *folcdryht wera*. Anyway, we carry the impression that here the lines, as they follow one another, do not seem to be interconnected as in **SP**, and that,

when we pass from one line, it seems we pass from it altogether, and we do not feel here the existence of anything like the thought-unit of **SP**: cp. the **SA2a** verse 1034a and others in the poem.

Andr.: No period as in **SP**: something is said first of all and often expanded, and then an appendix in the shape of a generalisation or inference is added: cp. 1-6,⁷¹ 122-33, 147-56, 161-70, 203-15, and any other passage in the poem. Something like plainer restatement in the following?

Andr. 150-51: *þæt hire banhringas abrecan þohton*
lungre tolysan lic 7 sawle.

Cp. 3a *camprædenne*, 218b *hildewoman*⁷², 155a *grædige guðrincas*, 38a *hæleð heorogrædige*, 29b-30a *freoðoleas tacen/unlædra eafod*, and countless other expressions in the *Andr.*⁷³

Compare the resolution in 150-51 (above) and in the following with that in **SP**⁷⁴:

Andr. 92-96: *ða wearð gehyred heofoncyninges stefn*
wrætlic under wolcnum, wordhleodres sweg
mæres þeodnes; he his maguþegne
under hearmlocan hælo 7 frofre
beodurofum abead beorhtan stefne.

„ 102-06: *þe is neorxnawang*
blæda beorhtost boldwela fægrost
hama hyhtlicost halegum mihtum
torht ontyned, þær þu tires most
to widan feore willan brucan.

„ 113-15: *Is to þære tide tælmæt hwile*
emne mid soðe seofon 7 twentig
*nihtgerimes, þæt þu of nede most etc.*⁷⁵

Compare also 109 *synne þurh searocræft swencan motan*, 96, 209, 219, and similar other verses with those in **SP**.⁷⁶ We should note the unrelieved hardness and weightiness of the lines:

- Andr. 30-32 : *þæt hie eagna gesihð*
 hettend heorogrimme, heofodgimme
 ageton gealgmode gara ordum.
- Andr. 33 : *dryas þurh dwolcræft drync unheorne.*

We should compare the effect of the following with that of the like in **SP**⁷⁷: 20b *folcstede gumena*, 29b *freoðoleas tacen*, 63b *inwitwæsne*, 238b, 392b, 266b, 370b, 12b *godspell ærest*, 103b *boldwela fægrost*, 1123 *hearmleoð galen*, and similar others.

These and any other passage in Andr. would show that assonance and sound-variation do not contribute their share in making the lines mellifluous and connected with one another as in **S**⁷⁸; comp., e.g., **SA2a** verses 113a, 114a (above) with those in **SP**. In spite of the rhyme the verses, 102-06⁷⁸ and 31-32,⁷⁹ seem to be centred in themselves: cp. the conclusion of a passage which generally consists of one line and a half⁸⁰ with the conclusion of a Cynewulfian period:

- Andr. 17b-18 : *Oft him banena hond*
 on herefelda hearde gesceode,
- „ 38b-39 : *ac hie hig 7 græs*
 for meteleaste mepe gedreahte,
- „ 43b-44 : *syððan deofles þegn*⁸¹
 geascodon æþelinges sið,
- „ 57b-58 : *him wæs Cristes lof*
 *on fyrhðlocan fæste bewunden.*⁸²

Rhyme in Andr. is merely sporadic, cp. 103-06, 76-87,⁸³ 1702-03⁸⁴ except in what we notice to be approximating to the character of a Leonine verse couplet and securing a mere jingling of like sounds at the end: cp. 31-32⁸⁵, 126-33, the sense almost always closing with the line.⁸⁶ The Leonine verse-form is plainly marked in

- Andr. 869-70 : *þær wæs singal sang 7 swegles gang*
 wlitig weoroda heap 7 wuldres preat,
- also 887-89.

The *Andr.* poet seems to be fond of resorting to the couplet when describing the glory and bliss of heaven and also marking the exit of God; cp. 225-29, 977-80, and 118-21:

gewat him se halga helm ælwihta
engla scyppend to þam uplican
eþelrice: he is on riht cyning
staþolfæst styrend⁸⁷ in stowa gehwan(?)⁸⁸

Ph: No Cynewulfian period here with its climax, resolution and winding up; but as in *Andreas* the poetry is made up of paragraphs: Cp. 1-6, 7-10,⁸⁹ 11-25, 28-36, 71-84, 175-81, and any other passage in the *Phœnix*. No plainer restatement: cp. 75a *wudubeama wlite*, 34a *wuduholt wynlic*, 82a, and other verses in the *Ph*.⁹⁰ But the lines have an easy flow: cp. 33 *smylte is se sigewong sunbearo lixeð*, 72 *wlitigum wæstmum*, *þær no waniað o*, 75, 82, 132-33, and other lines throughout the whole poem. For anything like the thought-unit we should study the following verses: **SA2a** 31a, 125a, 138a; **DA** lines 33, 63-65, 67, 75, 105, 126, 148-49, and so on.⁹¹ We should note the following verses (*A*-type) with the first or the second thesis accented⁹²: 33 *sunbearo lixeð⁹³*, 42b *mereflod þeahte*, 164b *æghwylc wille*, 55b *ne welan onsyn*, 42b, 213b, and similar others in *Ph*.

We hardly ever see that assonance and sound-variation unify expressions or ideas removed from one another, and the lines seem to be more or less centred in themselves: cp. 230-64 and any other passage in *Ph*. But

Cp. 261-62: *se dreoseð oft*
æt midre nihte, 263-64, 383-86, 3-6.⁹⁴

We should compare 105a *wlitigfæst wunað*, 110a *brimcald beorgeð* with those in *Cy*.⁹⁵ Rhyme between two halves of a line or between one half of one and that of another is plentiful in *Ph*. and is used to emphasise the sameness of things: cp. 384-85, 38-39, 53-55, 24, 15-18, 150, 87-89, 8. But we fail to perceive

that rhyme-effect of contrast or the unification or assimilation which we find in **SP**.

Gu. B. : No Cynewulfian period here with anything like the climax : Cp. 791-823, 949-83, and any other passage. No plainer statement : Cp. 962a *bitter bædewæg*, 955b *feond byrlade*⁹⁶ and similar other expressions in 949-83 which would be considered as significant in **SP**.⁹⁷ Compare the following verses with the first or second thesis accented with those in **SP**⁹⁸ : 887b *feorh-cwealm bude*, 937b, 876b, 1019b, 1299b. Nothing like the thought-unit⁹⁹ here : Cp. 791-95a, 803-05a, 808-10, **DA** line 806 *lifes 7 lissa in þam leohtan ham*, **SA2a** 803a *ac he on lande*, 808a *ac æfter fyrste*, 811a, 811-16a, and others.

But we should note the resolution in 809-11, 867 *deofla deaðmægen dugupa bescyrede*, 875 *wiðstod stranglice*. *Næs seo stund latu*, 913-14, 939-42, 943 *nihthelma genipu : wæs neah seo tid*, 952, 972-73, 989, 992, etc. Unlike any other piece outside **SP** we find assonance binding together syntactically related expressions, and also sound-variation :

Cp. 793-95 : *þone ærestan ælda cynnes*
of þære clænestan cyning ælmihtig
foldan geworhte.

Gu. 818-23 : *ac his wif genom wyrmes larum*
blede forbodene 7 of beame ahneop
wæstm biweredne ofer word godes
wuldorcyninges 7 hyre were sealde
þurh deofles searo deapberendne gyfl
þæt þa sinhiwan to swealte geteah.

In 888-91 we see that birds being *hungre gepreatod* (888b) *fleag* (889a) to his hands, and *meaglum stefnum* (891a) *hine weorðedon* (890b), because they found *feorhnere* (889b)¹⁰⁰ at his hands ; cp. also 897-904 ; 798-99 : •

Adam ærest þurh est godes
on neorxnawang, þær him nænges wæs.

Rhyme emphasises¹⁰¹ similarity of ideas in

Gu. 800-05 : *willan onsyn ne welan brosnung,*
ne lifes lyre ne lices hryre, etc.

Gu. A. : Nothing like the Cynewulfian period here : 1-5, 6-30, 64-78, 141-57, and any other passage in the poem. No plainer statement : cp. 160a *frasunga fela*, 112-15, 152a, and similar other expressions throughout the poem. For anything like the thought-unit,¹⁰² cp. 251-55, 213-20, 16-26, 36-41, and other passages, and comp. verses 248a *nis þæt onginn wiht*, 290b *owiht sinne*, 326b *næs*¹⁰³ *þæt ongin swylc*.

But we should note the resolution in *Gu. A.* 111-17 :

Oft þær broga cwom
egeslic 7 uncuð, ealdfeonda nið
searocræftum swiþ : hy him sylf hyra
onsyn ywdon 7 þær ær fela
setla gesæton ; þonan sið tugon,
wide waðe wuldre byscyrede
lyftlacende, cp. also 135-40.

This is better than anything in *Cr. I* or *Andr.* Some kind of assonance may be found in 92-94, 104-06, 141-43. Rhyme used to emphasise similarity of meaning : *Gu. A.* 112-13 (see above), 135-38.; but it will be seen that there is nothing here of the effectiveness of similar lines in **SP**. That assonance, sound-variation and rhyme are not so thoroughgoing and effective as in **SP** will be proved by any passage here taken at random : cp. 64-78.

Rood : Nothing like the Cynewulfian period here : cp. 4-12, 24-34, 50-56, 70-74, 103-11. Nothing like the height of intonation in **SP** ; no plainer restatement : cp. 19 *earmra ærgewinn, þæt hit ærest ongann*, 25, 5-6 ; in 50-56 we find different expressions of the same idea, but it should be observed that the intonation, charged with feeling, does not rise to a height

in any particular verse.¹⁰⁴ We should note how this passage closes :

Rood. 55b-56¹⁰⁴ : *weop eal gesceaft*
 cwiðdon cyninges fyll : Crist wæs on rode.

We should compare the following verses, having the first or second thesis accented, with those in **SP**¹⁰⁵ : 130b 7 *min mundbyrd is*, 117b *unforht wesan*, 110b, 120b *æghwylc saw(o)l*, 104b *mancynn secan*, 84b,¹⁰⁶ 74b. Nothing like the thought-unit of **SP** : Cp. **SA2a** 112a *Frined he for þære mænige*, 112-14, 117-21.

Some kind of assonance and sound-variation is also perceptible here :

35-38 : *þær ic þa ne dorste ofer dryhtnes word*
 bugan oððe berstan, þa ic bifian geseah
 eorðan sceatas : ealle ic mihte
 feondas gefyllan, hwæðre ic fæste stod, 24-25, 45
heofona hlaford : hylðan me ne dorste. Contrast seems to be indicated by rhyme in -um or -m- :

Rood. 13-14 : Syllic wæs se sigebeam 7 ic synnum fah
 forwundod mid wommum, etc.

Rood. 51-55 : *geseah ic weruda god*
 þearle þenian : þystro hæfdon
 bewrigen mid wolcnum wealdendes hræw,
 scirne sciman ; sceadu forðeode
 wann under wolcnum, also cp. 153-54.

But it will be seen that these devices are more or less accidental here, and are not used with such effectiveness as in **SP**, and we may assert that lines, a little removed from one another, are, so to speak, centred in themselves as distinguished from those in Cy.

Rid. : No period here with anything like the climax in **SP**. But the *Rid.* poet or poets seem to work in groups or series of thoughts. In each of these groups or series a certain thought in its vesture of simple and natural feeling is helped on, by a deft arrangement of sounds and a skilful adaptation of

them to the sense, to a strain of impassioned¹⁰⁷ harmony, and this, again, is toned down and relieved with resolution: Cp. *Rid.* II, 1-2, 3-6a, 6b-8a, 8b-14a, 14b-15, and so everywhere among the *Riddles*. Cp. the resolution in *Rid.* II. 8 *wælcwealm wera. þonne ic wudu hrere*; *Rid.* X. 8 *ungesibbum wearð eacen gæste*; XIII.7 *felaþlonc fotum hwilum feorran broht*; VI.3 *ecgum werig. Oft ic wig seo*; IV. 25, 27, 29, 36, 46, 63, and others; XII.4; XXVI.3, etc.

The following verses with the first thesis accented and occurring in the second half of the line seem to coincide with the completion of one particular thought¹⁰⁸: *Rid.* II. 5b *folcsalo bærne*, IV.8b *hornsalu wagiað*, V.4b *hlaford*¹⁰⁹ *sealde(?)*, VI.8b *hondweorc smiþa*; but cp. XII. 5b *ic þæs nowiht wat*, XXII.3b *7 hlaford*¹¹⁰ *min*. The resolution pointed out above demonstrates the fact that an *A*-verse with either thesis or both accented, a *D*- or *E*-verse composed of a compound¹¹¹ is coincident with some high pitch of intonation: Cp. II.8a *wælcwealm wera*, VI.8a *heardecg heoroscearp*, VII.3a *unrimu cyn*, XIII.9a *dol druncmenn*, IV. 67-74, 24-25, V. 5-12, III. 3, 5-6, 9, 10-11¹¹², IX.5, and others. But evidently the intonation does not rise to such a high pitch as in a climax in **SP**,¹¹³ nor is any expression or epithet anywhere in the *Riddles* raised to so much significance¹¹⁴ as to necessitate a plainer restatement.

The *Rid.* show enough skill and tactfulness in arranging sounds in such a way as to secure a smooth and pleasant flow. Assonance and sound-variation are also used here, but they do not as in **SP** connect expressions removed from one another and unite a whole series of lines: cp. the following lines with the others of the same piece:

Rid. LI. 1-3: *Wiga is on eorðan wundrum acenned*
dryhtum to nytte of dumbum twam
torht atyhted, þone on•teon wigeð, etc.

Rid. IV. 24b-28, *Rid.* VI. 1-3, 8 *heardecg heoroscearp hondweorc smiþa*: From these and other verses it will be clear



how the lines in *Rid.* do never become too heavy and do not pall on the ear as those in *Andr.* and *Cr.* I. often do. But yet it must be said that they do not approach the effectiveness of lines in **SP**. Rhyme seems to be accidental: cp. *Rid.* VIII. 7-8 7 *swinsiað*/7 *torhte singað*, *Rid.* XII. 9-10; those in *-e(?)*: cp. *Rid.* VII. 2-4; those in *-um(?)*: cp. *Rid.* V. 6-12. There is also nothing like the thought-unit of **SP**: cp. any series of lines in any piece.

CHAPTER III

LITERARY CRITICISM

The Signed Poems

Comparing *Cr. II* with its known Latin sources,¹ we find that Cy. takes up theological propositions and makes them into a consistent narrative with insertions of his own without going into any theological interpretation of the same.²

Beginning with the query of Latin, "Quidnam fit quod nato Domino apparuerunt angeli, et tamen non leguntur in albis vestibus apparuisse,"³ the poet enters upon a detailed description of Christ's disciples going to the Holy City, where many tokens were exhibited before Christ's Ascension.⁴ Christ gives instructions to his worshipping followers.⁵ Then we are told that sounds are heard from heaven,⁶ and the King goes up while the chosen ones are looking.⁷ The poet inserts how theirs is a sad heart.⁸ The heavenly messengers sing,⁹ two are with Him¹⁰ and address people,¹¹ and Christ is entered into the clouds.¹²

There He sits exultant by the Father.¹³ The disciples go to the city of Jerusalem, and there they wait for forty days sorrowfully.¹⁴ The poet, however, gives a poetical justification¹⁵ of the mental picture :

*þæt him ælbeorhte englas togeanes
in þa halgan tid heapum cwoman¹⁶,
þæt to þære blisse beorhte gewerede
in þæs þeodnes burg þegnas cwoman
weorud wlitescyne¹⁷*

by saying *þa wæs symbla mæst/geworden in iculdre¹⁸* and

*gesegon wilcuman,
on heahsetle¹⁹ heofones waldend
folca feorhgiefan fræticum calles
middangeardes 7 mægenþrymmes.²⁰*

But at His Ascension peace and joy prevail not only among the angels above, but also among men below.²¹ So, Christ has conquered Hell and has bereaved it of all its tributes.²² He has freed a mighty army of men from their subjugation to the devils and will lead them to seek joy in heaven.²³

In order to show how Christ has brought about this blissful state among men, the poet goes on to tell us how He by His Advent gave to all men beneath the heavens protection, love and peace with the choice of good and evil.^{24,25a} Christ gives men food, wealth and prosperity, the sun and the moon, *deaw 7 ren* for the good and protection of mankind.^{25,25a} Now, again, to relieve the heaviness and rigour of the sentence²⁶ uttered against man He has come down just like a bird²⁷ whose course the Jews, through their perversity, could not perceive,²⁸ and has scattered gifts among mankind.^{25a} Of these gifts the church is one which is shining like the moon on the earth after Christ's Ascension all the more brightly²⁹ in spite of all persecutions. This is brought about by Christ taking the six leaps³⁰ in this work of bringing succour to mankind. The Fifth Leap³¹ is Cy.'s own, namely, that of having assailed the inmates of Hell and bound the devils with ligaments of fire.

The remaining portion (744-78) of the poem proper is rather homiletic: Christ has taken the Six Leaps (744-46a), *swa we men sculon/heortan gehygdum hlypum styllan* (746b-47) till we get to the "highest roof." We shall see how Cy.'s rendering of this entire portion (744-78) is characteristically different from the Latin version.³²

In spite of the apparent divergence in the different parts, the unity of the whole lies in the fact that it is centred upon the various struggles of Christ for securing the everlasting bliss of

mankind. The keynote of the entire struggle is struck in 618b-20 *cwide eft onhwearf*, etc.; the various stages of it are referred to in the various Leaps of Christ,³⁰ in the Jews³³ with *deorc gewit* and *heortan stænnne*³¹ not being able to perceive his greatness and might, and in the church having had to suffer from persecutions of the heathens³⁵ and having arrived at *godes þegna blæd* at His Ascension.³⁶ All these struggles which are merely hinted at in the poem are brought to a unity by the culminating fight of Christ against the devils of Hell.³⁷ The Evil Genius³⁸ of the world has been subjugated, and Truth has prevailed and has been softened with Mercy: hence, there is joy, not only among the angels at His Ascension, but also relief and succour for all sinful souls. The subject, of engrossing human interest as it is, has all the possibilities of epic grandeur in it, and the masterliness, dignity and intense seriousness of the presentation, short as it is, claim for it the rank of a Miltonic Epic.

In the homiletic passage spoken of above, I think the poet's mission is the following: In fighting against the Jews, in fighting for the church against the heathens Christ died; but through that death he has conquered Death itself and Hell, and has overthrown the Evil Genius and has made glory and bliss accessible to man.³⁹ So, man must follow⁴⁰ his course, fight out⁴¹ to the last for truth and faith in God against adverse circumstances⁴² and, above all, against the wicked promptings⁴³ of the Evil Genius manifested in the external appearance of the Devil, and if he dies in the struggle, death itself will be to him a glory.⁴³ Lastly, in his prayer⁴⁴ there is no mention of any desire to be led to heaven to enjoy there eternal bliss: it is rather a prayer soliciting protection from God against the assailings of the Evil one⁴⁵ *þæt he us gescilde wip sceapæn wæpnum / laþra lygesearum*.

Juliana, in her preaching immediately before her execution, does not say "poeniteat vos daemonibus immolasse," she simply says *gemunað wigena wyn.....*, *Jul. 641-46*. Then, taking up from the Latin the figure of "houses built upon a strong foundation,"⁴⁶ Juliana goes on

Jul. 647-57 : *Forþon ic leof weorud læran wille
æfremmende, þæt ge eower hus
gefæstnige, þy læs hit færblædum
windas toweorpan : weal sceal þy trumra
strong wiþstandan storma scurum,
leahtra gehygdum ! ge mid lufan sibbe
leohte geleafan to þam lifgendan
stane stiþhygde staþol fæstniað
soðe treowe 7 sibbe mid eow
healdað æt heortan, halge rune
þurh modes myne.⁴⁷*

Oration, study of scriptures, love of God—all these theological ideas and actions find no place in Cy.⁴⁸ The idea of mercy from God in his utmost need after the trials and tribulations of the world is a favourite one with him :

Jul. 657-61⁴⁹ : *þon' eow miltse giefed
fæder ælmihtig, þær ge freoðu(?) agun
æt magna gode mæste þearfe
æfter sorgstafum ; forþon ge sylfe neton
utgong heonan, ende lifes.*

The idea of being constantly on the watch against the fighting devils is Cy.'s own :

Jul. 662-65 : *Wærlic me þinceð þæt ge wæccende
wið hettendra hildewoman
wearde healden, þy læs eow wiþerfeohrend
weges forwyrnen to wuldres byrig.⁵⁰*

Then in her prayer we do not find the idea of Christ taking her to heaven, of his accepting her and of her agonies being ended.⁵¹ Nor does the maiden pray to God like the Juliana of the Latin.⁵² She only takes up the idea of "misere mei," "et cum pace (suscipe spiritum meum domine) " :

Jul. 666-69 : *Biddað bearn godes, þæt me brego engla
meotud moncynnes milde geweorþe,
sigora syllend. Sibb sy mid eowic
symle soþ lufu.*

Cy.'s only anxiety is for the safety of the soul from the attack⁵³ of the Evil One. His heroes do not care⁵⁴ for the physical tortures that may be inflicted upon them, nor for the destruction of the body⁵⁵ :

Jul. 415b-17a : *se þe on legre sceal
weorðan in worulde wyrme to hroþor
bifolen in foldan.*⁵⁶

So, the devil's attacks are directed more at the soul than at the body ; cp. Jul. 413b-15a.

The main thing, therefore, to which one's attention is called in the seeking of the soul's good,⁵⁷ is to beware of the Evil Genius. This Evil Genius is an adversary of God to whom immense power is attributed. Not merely the wicked promptings instilled into the hearts of men by the devils⁵⁸ but also the adverse circumstances, that stand in the way of Faith, are the workings of this Evil One : cp. Jul. 650b-52

*weal sceal þy trumra
strong wiþstandan storma scurum
leahtra gehygdum, also specially Cr. II. 851-64.*

Thus he makes himself co-extensive with the Universe itself, next in power to the Almighty Being.

The devils⁵⁹ are ever ready with their arrows, *idle lustas / synwunde*, Cr. 756b-57a, to fight for the possession of a human soul. God always sends his *aras þonin/halig of heahðu* 759b-60a, *þa us gescildap wið sceþþendra/eglum eanhfarum, þi læs unholdan/wunde geuycen, þon' wrohtbōra/in folc godes forð onsendeð/of his brægdþogan biterne stræl*, 761-65⁶⁰. Man must seek the help and succour of God in thwarting the attempts of

the devils, and thus, by looking to the cure of his soul, seek glory.⁶¹

Thus we see that there is a real fight in the soul of man against the emissaries of the Evil Genius, and we must not say that in the lines, Cr. 768-70,⁶⁰ the martial expressions⁶² are merely figurative ideas. These indicate the weapons actually used in that warfare, namely, *feonda fæarsearo* 770a. It is characteristic therefore of Cy. that abstract ideas are juxtaposed with concrete ones⁶³ in the appositions. Here the "abstract idea denotes a spiritual activity peculiar to Cy., which he intends to visualise and make vivid before the mind's eye by juxtaposing it with a corresponding concrete idea; cp. Cr. 775-76: *wið sceapan wæpnum / laþra lygesearwum*, and

Jul. 382-93: *gif ic ænigne ellenrofne
gemete modigne meotudes cempan
wið flanþræce, nele feor þonan
bugan from beaduwe, ac he bord ongean
hefeð hygesnottor haligne scyld
gæstlic guðreaf, nele gode swican,
ac he beald in gebede bidsteal gifeð
fæste on feðan, ic sceal feor þonan
heanmod hweorfan etc.*⁶⁴

Cy. here avoids the "vain cogitations," "holy scriptures" and "divine mysteries" of the Latin. He simply takes up the idea of "Nam si quis ipsorum superare potuerit" and renders it in terms of battle; compare also

Jul. 397-409: *peah he godes hwæt
onginne gæstlice, ic beo gearo sona,
þæt ic ingehygd eal geondwile
hu gefæstnad sy ferð innanweard,
wipsteall gefworht: ic þæs wealles geat
ontyne þurh teonan; bið se torr þyrel,
ingong geopenad, þon' ic ærest him*

purh eargfare in onsende
in breostsefan bitre geþoncas
purh mistlice modes willan,
þæt him sylfum selle þynceð
leahtras to fremman ofer lof godes,
*lices lustas.*⁶⁵

In the passage, Jul. 393-417, we find no mention of the Latin "Nullius rei curam gerimus," but a continuation of the idea of the struggle. Being baffled⁶⁶ heretofore, the fiend seeks *cempan sænran* Jul. 395b, finds him "aliquid boni tractare," Jul. 397b-98a, charges him with "amaras cogitationes," Jul. 405b-06, "ut nostras voluntates sequantur," Jul. 410. In these two passages we observe the details of the battle. Mind is the stronghold in which the holy soul, clad in *gæstlic guðreaf* Jul. 387a, and armed with *haligne scyld* Jul. 386b, takes its strong foothold, and *bidsteal giefed* 388b, *nele gode swican* 387b, and repulses the attack of the Evil One. If, on the contrary, the Evil One succeeds in penetrating the fortress, Jul. 399-403a, he sends his arrows *bitre geþoncas/purh mistlice modes willan* Jul. 405b-06, so that the human soul succumbs at last *mod gemyrred me to gewealde/in synna sead*⁶⁷ Jul. 412-13.

Thus, we see that this element of struggle with the Evil Genius forms a predominating feature in Cy.'s poetical theology. That this Evil Genius uses heathens and wicked men as its tools in carrying out its nefarious object of overthrowing the fair creation of God is quite evident from the speech of the devil in Juliana (289-315, 461-530, 619-27a) and from the following passage the purport of which is an instigation by the devil, which we do not find in the Latin :

Jul. 573-77 : *Næs se feond to læt*
se hine gelærde, þæt he læmen fæt
biwyrcau het wundorcræfte
wiges womum 7 wudubeamum
holte bihlænan.

Here *wiges womum* juxtaposed with *wudubeamum/holte* denotes more than is apparent to the sense, namely, an internal warfare between the two mighty powers: the power of Truth and Light, on the one hand, and that of Falsehood and Darkness, on the other.⁶⁸

II. *Juliana*. In *Juliana*⁶⁹ Cy. at once⁷⁰ siezes upon the circumstances in which the saint lived and was persecuted. In lines 1-17 the idea of "Maximiani imperatoris, persecutoris Christianae religionis"⁷¹ is elaborated telling us what vast power Maximian had, and an almost helpless state of the Christians among the most powerful heathen persecutors is depicted. In lines 18-26a the power and might of Eliseus and his heathen worship are described though there is nothing of this in the Latin.⁷¹ This prelude is necessary for the proper presentation of the action that follows.

From the second half of the line 26 begins the poem proper. At the outset we are told of the love of Eliseus, 26b-27a, *hyne fyrwet bræc* 27b, against which is set forth Juliana's earnestness for the maintenance of purity for the sake of love of Christ, 28b-31,⁷² and from this we gather that Eliseus' *fyrwet* must have been prompted by gross lust. The idea of the Lat. "dispon-saverat"⁷³ is put forth in

Jul. 32-33 : *ða wæs seo fæmne mid hyre fæder willan*
 welegum biweddad ;

but against this is said :

Jul. 33b-37 : *wyrd ne ful cuþe*
 freondrædenne hu heo from hogde
 geong on gæste ; hire wæs godes egsa
 mara in gemyndum, þon' eall þæt maþþum-
 gesteald
 *þe in þæs æþelinges æhtum wunade.*⁷²

Here we see how, avoiding the ideas of the Latin bearing upon "Sacrilegia Martis"⁷⁴ "prudensque consilium"⁷⁵ and orations and

prayers,⁷⁶ Cy. gives a representation, side by side, of Juliana's purity and love of Christ, and of Eliseus' vast power and immense riches, a conflict between which forms the subject-matter of the poem. It should be noted that, in order to fasten our attention upon the two conflicting elements of the poem, separate mention of Juliana's father, Affricanus,⁷⁷ is avoided.

Avoiding the gross duplicity in the character of the Latin Juliana,⁷⁸ the poet seems to echo the Latin⁷⁹ in the lines Jul. 38-41a *þa wæs se weliga þære wiſgifta.....bryd to bolde*, against which is set forth in lines 41b-45⁸⁰ Juliana's attitude of straightforward defiance to Eliseus, though he possessed vast wealth. In lines 46-54 we find two different modes of representation of the Lat⁸¹: "Si credideris deo meo.....accipiam te maritum", with the avoidance⁸² of the idea of the adoration of the Trinity⁸³, and of "quare tibi aliam uxorem." Of the second mode of expression there is no trace in the Latin⁸⁴: cp.

Jul. 51-54: *Swylce ic þe secge, gif þu to sæmran gode
þurh deofolgielð dæde biþencest
hætst hæðenweoh, ne meaht þu habban mec
ne geþreatian þe to gesingan.*

This juxtaposition of the *sæmran gode*, *deofolgielð*, *hæðenweoh* 51-53 with *soðne god*, *gæsta hleo* 47-49 is a stroke of art; for, these represent the contradictory agencies at work behind the two conflicting elements of the poem noted above, namely, God and the dark ministers of hell; in other words, Christianity and paganism.⁸⁵ Thus, the poet identifies the devils⁸⁶ with the heathen gods. In lines 55-57 of the same speech Juliana appears quite unflinching in her faith in Christ and in her defiance of Eliseus:

*næfre þu þæs swiðlic sar gegearwast
þurh hæstne nið heardra wita
þæt þu mec onwende worda þissa.⁸⁷*

Towards the end of the poem, we find that the contrast between the departure of Juliana to *þam longan gefean* 670b⁸⁸

and Eliseus' awful death, *swylt ealle fornam* 675b,⁸⁹ gives a well-rounded finish to the contrast with which the poem begins.⁹⁰ After the great struggle Juliana's soul is *alæded of lice to þam longan gefean/þurh sweordslege* 670-71a. But a grim and terrible fate⁹¹ awaits Eliseus, while on a pleasure cruise⁹² apparently exulting over what seems to him to be victory. Without speaking of "tempestas valida,"⁹³ "feris et avibus,"⁹⁴ the poet leaves it to our emotions to feel how *þurh þearlic þrea* 678a in conjunction with *wæges wylm* 680a,⁹⁵ a terrible nemesis overtakes him and his companions :

Jul. 675-82 :

swylt ealle fornam

.....
*ærþon hy to lande geliden hæfdon*⁹²

*hroþra bidæled*
hyhta lease helle sohton.

The rest of the passage is Cy.'s own : *Ne þorfton þa þegnas* etc. 683-88a⁹⁶. As a contrast to this miserable end of Eliseus is described how Juliana's body is *læded lofsongum* 689a, *micle mægne to moldgræfe* 690,

Jul. 692b-95a :

þær siþþan wæs
geara gongum godes lof hafan etc.

It should be noted here that the poet avoids the idea of the body being carried overboard and driven ashore by "tempestas", and one feels with the poet that the enemies of faith and truth alone should properly fall a victim to the raging elements, and our sense of poetic justice is fully satisfied.⁹⁷

III. *Elene* : In *Elene* the poet goes into the circumstances which led to the enquiry of the Rood and develops a full description of a barbarian host ready for battle (El. 1-41a) from a slender hint in the Latin⁹⁸ and of Constantine's preparations to meet the same (42b-56a). We see how *Cyning wæs afyrhted* etc. (56b-68),⁹⁹ how the angel *se ar* appears to him in dream and accosts him, El. 68-85a¹⁰⁰; we should note the lines 83b-85a,

*þu to heofonum beseoh
on wuldres weard, þær þu wraðe findest
sigores tacen,*

and compare them with the Latin. The king did so and saw the Rood, as in the Latin, with the letters written on it, El. 92b-94a :

*Mid þys beacne ðu
on þam freccan fære feond oferswiðesð,
geletest lað werod.*¹⁰¹

We feel that the *sigores tacen* 85a is not only a 'token' of temporal victory, but also the symbol of eternal triumph over the Evil Principle, cp. *lað werod*.¹⁰² The poet makes the picture complete with the addition *þa þæt leoht gewat* etc. 94b-98.¹⁰³

The making of a Rood, "similitudinem crucis" and the carrying it to battle conform exactly to the Latin, 99-109a. But the battle and the flight of the Huns are elaborately described 109b-143.¹⁰⁴

El. 144-47 : *þa wæs gesyne þæt sige forgeaf
Constantino Cyning ælmihtig
æt þam dægweorce dægweorðunga
rice under roderum þurh his rode treo.*¹⁰⁵

As in the Latin version, the king convened¹⁰⁶ an assembly of the wisest men and enquired :

El. 161b-65 : *hwæt se god wære
blædes brytta, 'þe þis his beacen wæs,
þe me swa leoht oðywe 7 mine leode generede,
tacna torhtost, 7 me tir forgeaf
wigsped wið wraðum þurh þæt wlitige treo.'*¹⁰⁷

None but the wisest could answer him and say :

El. 170b-71 : *þæt hit heofoncyniges
tacn wære 7 þæs tweo nære.*¹⁰⁸

Then we find that "pauci Christiani" satisfied the king's curiosity regarding the Cross, and the truth of Christianity laid a strong hold on his soul and he was baptised by *swa from Siluestre lærde wæron* 190-91a.¹⁰⁹

The lines 181-85a in 172-88 are Cynewulf's own :

*alysde leoda bearn of locan deofla
geomre gæstas etc.*¹¹⁰

This is quite characteristic. It is a reference to the struggle of Christ against the Evil Principle : cp. Cy.'s insertion of the Fifth Leap of Christ.¹¹¹ The true faith works in such a way in his bosom that he learns

El. 205-11 : *hwar ahangen wæs heriges bearhtme
on rode treo rodera waldend
æfstum purh inwit, swa se ealda feond
forlærde ligesearwum leode fortyhte
Iudea cyn, þæt hie god sylfne
ahengon herga fruman : þæs hie in hyndum sculon
to widan feore wergðu dreogan.*¹¹²

This reference to the idea of Christ fighting for the truth against the "Old Enemy" who instigated the Jews to crucify him makes us think of the great struggle between the two mighty powers,¹¹³ and we shall see that the "inventio Sanctae Crucis" becomes, in Cy.'s hands, a struggle against the "Old Enemy" for the discovery and establishment of that Truth which revealed¹¹⁴ itself to Constantine :

El. 64-65 : *tacna torhtost 7 me tir forgeaf
wigsped wið wraðum purh þæt wlitige treo.*

The king commands his mother to go and seek where, El. 214b-19a, *hyded wære æðelcyninges rod*, but he omits the injunction to erect a church where the Rood was to be found.¹¹⁵ Cy. here avoids all unnecessary individual attention paid in the Latin¹¹⁶ to the devotional virtues of Elene ; he only says :

El. 219b-21 : *Elene ne wolde
þæs siðfætes sæne weorðan
ne ðæs wilgifan word gehyrwan.*¹¹⁷

Elene undertakes an expedition¹¹⁸ to find the Cross. A sea-journey "cum exercitu magno",¹¹⁹ not to be found in the Latin, is probably an Epic convention and reminds us of *Beowulf*.

That Cy. however takes a special interest in a sea excursion may be felt from Jul. 671-75¹²⁰ and Cr. II. 851-59.¹²¹

That this undertaking of a campaign by Elene is directed against the spirit of paganism is clear enough, as we shall see. Though Elene was accompanied by a military force, yet we do not find in the poem any hint that she used arms against the Jews or even tried to intimidate them with the din and clatter of arms.¹²²

We find at the outset that Elene *heht ða gebeodan burgsitendum/þam snoterestum.....on gemot cuman,/þa ðe deoplicost dryhtnes geryno/þurh rihte æ reccan cuðon*, El. 276-81. *þa wæs gesamnod of sidwegum/mægen unlytel, þa ðe Moyses æ/reccan cuðon*, 282-84a.¹²³ The following lines in the speech of Elene to the Jewish people show how they were preferring falsehood to truth:

El. 297b-302a : *ge mid horu speowdon*
on þæs 7wlitan, þe eow eagenas leoht
from blindnesse bote gefremede
edniowunga þurh þæt æþele spald
7 fram unclænum oft g nerede
*deofla gæstum.*¹²⁴

El. 306-07a : *Swa ge modblinde mengon ongunnon*
lige wið soðe, leoht wið þystrum,
æfst wið are, inwitþancum
*wroht webbedan.*¹²⁵

The idea of their wicked struggle, *wroht webbedan*, is Cy.'s own. He adds:

El. 310b-12 : *ge þa sciran miht*
deman ongunnon 7 gedwolan lifdon
*þeostrum geþancum of þisne dæg.*¹²⁶

Then we see how the Jews, *eorlas æcleawe, georne sohton/þa wisestan wordgeryno*¹²⁷ El. 320-25. Elenē says:

333-34a : *gchyrað hygegleawe halge rune,*
*word 7 wisdom.*¹²⁸

Then she quotes the speech of *Essaias*, 353-57a :

*ic up ahof eaforan gingne
7 bearn cende, þam ic blæd forgeaf
halige hygefrofre : ac hie hyrwdon me,
feodon þurh feondscipe, nahton foreþances
wisdomes gewitt.*¹²⁹

El. 359-60 : *ongitaþ hira goddend, nales gnyrnwræcum
feogað frynd hiera, þe him fodder giefed.*¹³⁰

El. 368b-72a : *eow þæs lungre^aþreat,
7 ge þam ryhte wiþroten hæfdon,
onscunedon þone sciran scippend ealra,
dryhtna dryhten, 7 gedwolan fylgdon
ofer riht godes.*¹³¹

We should note the juxtaposition of Truth and Falsehood¹³² here, and also how, as seen above, the idea of keeping the people under guard is avoided. But *Cy.* represents them as *modcwanige*, *collenferhðe*, 377-82a.¹³³ The short conversation in the *Lat.* is represented by *heo to salore eft* etc. 382b-84a.¹³⁴ Then *Elene* speaks :

El. 386-95 : *Oft ge dyslice dæd gefremedon,
wergc wræcmæcggas, 7 gewritu herwdon
fædera lare, næfre furður þon' nu,
ða ge blindnesse bote forsegon
7 ge wiðsocon soðe 7 rihte,
þæt in Betleme bearn wealdendes,
cynning anboren cenned wære,
æþelinga ord. þeah ge þa æ cuðon
witgena word, ge ne woldon þa
synwyrcente soð oncnawan.*¹³⁵

Whereas we find in the Latin that the Jewish people were too foolish, though knowing the laws, to conceive of the might of Christ, the poem represents them as carrying on a struggle against the highest power with a wilful perversity. They were learned, they knew all the laws,¹³⁶ and yet they would not recognise the truth. It was all because of the predominance

of the devil over them, and the people did *swa se ealda feond forlærde ligesearwum* El. 207b-08a

Cy.'s representation of the people after this speech, *we þæt æbylgð nyton* 401b¹³⁷ makes it appear as though the spirit of paganism were quailing before the attack of Elene; cp. also *geomormode georne smeadon, /sohton searoþoncum* etc. 413-14.¹³⁸ One among them, however, Judas, knows what it is all about and says that they should not be informers of *hwær þæt halige trio beheled wurde/æfter wigþræce* 429-30.¹³⁹ We should note the idea of struggle here. In this passage the idea that the sovereignty of *Israhela æðelu* would be destroyed with the discovery of the Rood is repeated in what Cy. says later on following the Latin: *ne mæg æfre ofer þæt Eþrea þcod/rædþeahtende rice healdan* etc. 448-53.¹⁴⁰ Judas says that his father had advised him to declare it (*snude gecyð* 446b), when he would hear that a struggle was going on for the Rood (*frode frignan 7 geflitu ræran* 443).¹⁴¹ The remaining portion of Judas' speech, 454-527, relates, following the Latin, his father's experience at the time of the crucifixion, how he *þæs unrihtes 7sæc fremede* 472,¹⁴² how *þy þryddan dæg/calles leohtes leoht lifgende aras/.....soð sigores frea, sylfne geywde* 485b-89a,¹⁴³ how his brother, Stephanus, was converted by this and, though *stanum worpod* 492b, prayed for his persecutors and was made a saint 489b-510,¹⁴⁴ how his father and his grandfather believed *þæt geprowade eallra þrymma god* etc. 517-21.¹⁴⁵ So, his father urged him

*þæt ðu hospcwide
æfst ne eoþulsæc æfre ne fremme
grimme gegncwide wið godes bearne, 523b-25.¹⁴⁶*

From this speech it appears that Judas was really a Christian at heart, but that his regard for "paternal traditions" or, as the poet would say, the domination of the devil, makes him determined on resistance.

The Jews now perceive that the entire fabric of paganism, upon which they depend, is being demolished by the attack of Elene; so, they are puzzled and do not know what to say and how to proceed:

El. 541-46 :

Do swa þe þynce

fyrngiedda frod gif ðu frugnen sie
on wera corðre. Wisdomes beðearf,
worda wærlicra 7 witan snyttro,
se ðære æðelan sceal 7wyrde agifan
for þyslicne þreat on meþle¹⁴⁷.

Then come the following lines :

El. 547-49a : *weoxan word cwidum, weras þeahtedon*
on healfa gehwær, sume hyder, sume þyder,
þrydedon 7 þohton¹⁴⁸.

Here the spirit of paganism in its anxiety to preserve itself, casts about to ransack the little wisdom that it possesses and, instead of giving the decisive answer, "vide ne ostendas," resigns itself to the discretion of Judas, 541a-46 and 591-97.

Just then come *friccan* 550b, and *eow þeos cwen laþað* 551b, is *eow rædes þearf/on meðelstede, modes snyttro* 553-54.¹⁴⁹ They are ready *geomormode* 555b. The queen begins to enquire *ymb fyrngewritu* 560b with a characteristic repetition¹⁵⁰ of an idea, previously mentioned, in 561-64 *hwær se þeoden geþrowade*. They are *stearce, stane heardran,/noldon þæt geryne rihte cyðan* 565-66, *ac hio worda gehwæs wiðersæc frcmedon/fæste on fyrðe* 569-70a, in which the idea of struggle is Cy.'s own.¹⁵¹ Elene threatens them, without ordering them 'igni tradi,' *þæt eow in beorge bæc fornimeð* 578, and says *ne magon ge ða word geseðan, þe ge hwile nu on unriht/wrigon under womma sceatum* 582-83a. They are *deaðes on wenan,/ades 7 endelifes* 581-85; so, they point out to her one man *giddum gearusnotterne (þam wæs Judas nama)* 586.¹⁵² They are already spiritually quailing—the threatening is enough for them. In *under womma sceafum* 583a there is evidently a reference to the working of the devils. They *sægdon hine sundorwisne* 588-97 and the description throws light on Cy.'s style.¹⁵³ The queen *on sybbe forlet gehwylcne* 598, *þone ænne genam/Judas to gisle* 599b-600a, 7 *þa georne bæd, þæt he be þære rode riht getæhte*, which we do not find in the Latin.¹⁵⁴ She says to him *þe synt tu*

gearu, / swa lif swa deað 605b-06a.¹⁵⁵ The following lines for "lapides manducat" are worth noting in Judas's reply :

El. 615b-18 : *þæt he þone stan nime*
wið hungres hleo, hlafes ne gime,
gewende to wædle 7 þa wiste wiðsæce,
*beteran wiðhyccge, þon' he bega beneah?*¹⁵⁶

Here we have something like a dramatic irony : he has the Truth of Christianity before him ; still he is following error and struggling against the Truth.

Then Elene says :

El. 623b-26 : *Saga ricene me*
hwær seo rod wunige radorcyninges
halig under hrusan, þe ge hwile nu
*þurh morðres man mannum dyrndon*¹⁵⁷.....

a reference in the repetition here to the wicked promptings in them, which we do not find in the Latin. Then the poet puts in his own remarks bearing upon the mental attitude of Judas, showing the struggle that is going on there, (though, of course, the idea of *in cælo et in terra vis vivere* is drawn from the Latin) :

El. 627-31 : *Judas maðelode (him wæs geomor sefa*
hat æt heortan 7 gehwæðres wa,
ge he heofonrices hogde swa neode
7 þis 7 wearde anforlete
rice under roderum, ge he ða rode ne tæhte).

The principal matter of concern is the loss of power, *rice under roderum*, by the Jews, which will surely happen if Judas thinks so earnestly of the kingdom of heaven as to point out to Elene where the Rood lies hidden.¹⁵⁸ Following the Latin Judas says *ic ne can þæt ic nat, / findan on fyrhðe, þæt swa fyrn gewearð* 640b-41. In 642-708, the poet follows the Latin pretty closely in rendering the conversation between Elene and Judas and the throwing of Judas into *drygne seað* 693a for *VII nihta fyrst* 694, which works out his purification. It is noteworthy how the poet renders passages dealing with fighting : Cp. 646b-48a,¹⁵⁹ 649b-52a,¹⁵⁹ and 656-61¹⁶⁰ in which we should note the lines :

- El. 658-59 : *7 þa wigþræce on gewritu setton,
þeoda gebæru, 7 þis næfre*
- El. 663-66 : *Wiðsæcest ðu to swiðe soðe 7 rihte
ymb þæt lifes treow 7 nu lytle ær
sægdest soðlice
..... 7 nu on lige cyrrest.¹⁶¹*

So, we see in these lines that it is an old struggle (*wigþræce* 658a) which Judas is continuing. We should note the ideas of Falsehood and Truth juxtaposed in 687-90.¹⁶² For the suggestive effect of lines El. 700-01 and 711-12 see above.¹⁶³ The last lines in Judas' speech¹⁶⁴ are also worth noting :

- El. 705-08 : *ic adreogan ne mæg
ne leng helan be ðam lifes treo,
þeah ic ær mid dysige þurhdrifen wære
7 ðæt soð to late seolf gecneowe.*

I think *ðæt soð* here refers to the Truth of Christianity, which throughout the poem connects itself with the idea of the Crucifixion and of the Rood.¹⁶⁵ He was so long *mid dysige þurhdrifen*, and now, in the very struggle, the Truth reveals itself to him.

Now that the Truth has been established in the bosom of Judas with strong inner conviction, the interest in the discovery of the Rood centres mainly in him. So, his long prayer, 726-802, which is a literal rendering of the corresponding passage in the Latin, is quite in its proper place showing the progress of Faith in his heart, which indeed leads to the identification of the place in which the Rood lay concealed : *ða of ðære stowe steam up aras, swylce rec under roderum* 803-04a.¹⁶⁶ How perfect his Faith is made by this miracle is seen in his prayer in which he desires to be like his brother Stephanus, 819b-27 : cp. *He hafað wiges lean, blæd butan blinne* 825b-26a.¹⁶⁷ In 827-49¹⁶⁸ the poet shows his independence,¹⁶⁹ though following the Latin, in describing how the three crosses were discovered. The repetition in 835b-39 is quite characteristic :

Swa hio geardagum
arleasra sceolu eorþan beþeahhton
Judea cynn. Hie wið godes bearne etc.

Judea cynn described as *arleasra sceolu* refers evidently to their being underlings of the Devil. This repetition brings home to us, by contrast, the fact that by digging for, and finding, the cross Judas is striking at the root of the sovereignty of the devils or of the pagan gods on the earth.¹⁷⁰ Lines El. 850-66 show that Elene lets it rest entirely with Judas to find out on which of the roods Christ was crucified; the Latin, however, is different.¹⁷¹ In El. 867-93 is described how the Rood, on which Christ died, is discovered through the potency, it exhibits, of giving life to a dead man; the lines 870b-75 show some alterations, compared with the Latin:

þa þær menigo cwom
folc unlytel~.....
..... þa þær Judas wæs
on modsefan miclum geblissod¹⁷²

El. 889b-93: *þær wæs lof hafæn*
fæger mid þam folce etc.

Cy. brings to the scene a great multitude, not mentioned in the Latin,¹⁷³ who thus become impressed with the Truth of Christianity; hence the sway of the devils or the pagan gods is dwindling away: therefore, it is time that the devil would complain and try his best to regain his dominion. In lines 895-900 the fact that people had in mind *wundor þa þe worhte weoroda dryhten* 897 is brought into contrast¹⁷⁴ with *þa þær ligesynnig/on lyft astah lacende feond*,¹⁷⁵ 899b-900. In 901-10¹⁷⁶ the ideas of *fyrngestit* 904a, *singal sacu* 906a, *æhta strudeð* 905b, *beræafod rihta gehwylces* 910 are not from the Latin. In 912-25a the rendering is rather independent, and we should note the contrast in 917b-19a¹⁷⁷:

Is his rice brad
ofer middangeard, min is geswiðrad
ræd under roderum

and in 922b-25a¹⁷⁸ :

*Ic þurh Judas ær
hyhtful gewearð 7 nu gehyned eom
goda geasne þurh Judas eft
jah 7 freondleas.*

The chief interest of the poem lies in the fact that a protagonist of the same race which crucified Christ and held the Rood concealed¹⁷⁹ under the instigation of the Devil is made instrumental in the snatching away of the sovereignty from the devils or the pagan gods and in the establishment¹⁸⁰ of the Truth of Christianity among men. In 925b-34 the Latin is pretty closely followed, but the idea of struggle is Cy.'s own : 933-34¹⁸¹ : *widsæcest fæste* 933b. In 935-53a the rendering is free; we note Cy.'s *sar niwigan 7 sæce ræran* 941,¹⁸² and Judas's description of the torments to which the devil was consigned. The lines 953b-67 are Cy.'s own except

El. 959-62a : *7 þa wundrade ymb þæs weres snyttro
hu he swa geleafful
.....
gleawnesse þurhgoten.*¹⁸³

We note here Cy.'s idea that faith and wisdom are one. But the ideas *hu se feond 7 se freond geflitu rærdon* 954 and *gehyrde þone hellesceaþan/oferswipedne* 957b-58a are his own.

The lines 968-1017 are not from the Latin. The news spread *þæt Cristes rod.....funden wære* 973b-74, *mære morgenspel manigum on andan* 970, *7 wæs Judeum gnornsorga mæst* 977. The queen sent news of the discovery of the Rood to the king, 980b-89a. He and his people were delighted with the news, 989b-99a; he sent messengers with greetings to the queen and the command to build a church on the spot, 999b-1015a, and she did accordingly, 1015b-17. We have seen how at the beginning the idea of the erection of a church¹⁸⁴ and of the demolition of temples¹⁸⁴ is avoided, our minds being fixed upon the discovery and establishment of the Truth.¹⁸⁵ Now that the Rood has been

discovered and the Old Enemy has been overthrown, the erection of a church is considered by the poet as a fitting consummation of the great achievement and also as a necessity in view of what still remained to be done.¹⁸⁶ We have also seen how the poet avoids all separate individual attention to the devotional virtues of Elene.¹⁸⁷ We are made to feel that it is the Truth that *tir forgeaf wigsped wið wraðum* that ultimately brings about all these.¹⁸⁸ So, she properly does the bidding of him through whom "that Truth" had at the outset initiated the struggle, and now she only continues it. This gains support from *Swa hire gæsta weard/reord of roderum* 1022b-23a, which is an insertion in the midst of the description of the erection of the church.¹⁸⁹

Judas accepts baptism 1033b-36a¹⁹⁰; his faith grows and the Holy Spirit dwells in him¹⁹¹ 1036b-39a; Cy. adds: 1039b-43: we should note the contrast in *þæt betere geccas...þone wyrsan wiþ-soc/deofolgieldum* 1039b-41a. In 1044-50a Cy. says, unsupported by the Latin, that he became *swa geleafful 7 swa leof gode* 1048. Then Eusebius is brought from Rome who ordains Judas to be the bishop of the church and changes his name to *Cyriacus* 1050b-63a.¹⁹²

In the investigation into the whereabouts of the Nails also we find Elene depending entirely¹⁹³ on Judas, 1063b-93. In 1094-1104 Cyriacus prays with other Christians: the poet seems to condense the Latin here.¹⁹⁴ His Faith again works out another miracle 1105-16a,¹⁹⁵ which is enough to convince all people of the Truth of Christianity, 1116b-25; Cp. 1116b-20a¹⁹⁶:

*leode gefægon
weorud willhreðig sægdon wuldor Gode
ealle anmode, þeah hie ær wæron
þurh deofles spild in gedwolan lange
acyrred from Criste.*

We should note here the poet's addition 1118b-20a, and compare with *þeah we wiðsocun ær mid leasingum* 1122b-23a in the people's speech 1121-25.¹⁹⁷ Thus the poet intends the discovery of the Nails to be an instrument in bringing about the complete

conviction of all people in the Truth of Christianity¹⁹⁸ and the demolition of the entire fabric of paganism or the sway of the devils. In 1126-47¹⁹⁹ Judas takes the Nails to Elene; there was *wopes hring...nalles for torne* 1132b-34a²⁰⁰; they adore the Nails; we should note the following: El. 1138b-47: *Gode þancode/ þæs þe hio soð gecneow...Heo gefylled wæs/wisdomes gife*: these show that the poet thinks that it was through the miracle worked out by Judas that Elene came to know the soð 1140b, and was filled with *wisdomes gife* 1144a.²⁰¹ It may therefore be inferred that it is Judas,²⁰² and not Elene,²⁰³ that is the saintly hero of the poem.

She therefore now begins *on sefan secan soðfæstnesse/ weg to wuldre* 1149-50a.²⁰⁴ Her desire becomes fulfilled by *weoroda god* 1150, and the prophecy was long before sung 1153b-56a.²⁰⁵ The queen begins to think what to do with the Nails, *hwæt þæs wære dryhtnes willa* 1156b-60.²⁰⁶ In 1161-96 the poet follows the Latin pretty closely in relating how Elene *heht þa gefetigean forðsnoterne/ricene to rune* 1161-62a, who advised her *ðas næglas hat* 1173b, *on his bridels don* 1175b, which would mean the fulfilment of the prophecy 1192-96. We should note the poet's insertion: *nu þe God sealde sawle sigesped* etc. 1171b-72,²⁰⁷ the passages dealing with fighting: 1176b-89²⁰⁸;

þonne fyrðhwate

on twa healfe tohtan secap

sweordgeniðlan, 1179b-81a and also 1185b-87.

Elene performs all the injunctions of the wise 1197, and sends to her son *ofer geofones stream*²⁰⁹ *gife unscynde* 1201, as a symbol of the Eternal Victory of the Christian army.²¹⁰ God has given her *sawle sigesped*²¹¹ and she consequently finds that all devilish opposition is overthrown. So, Cy. omits "persecutionem Judæis immisit" and "minavit eos a Judea."²¹² She orders the wisest Jews to be assembled together 1202-05a, and *ongan læran leofra heap* 1205b-06a,²¹³ that they should be good Christians and follow the precepts of Cyriacus 1205b-12a. The bishopric is fairly

established 1202b-13a,²¹⁴ and sick people always come from far to him and find *hælo þær* 1216a.²¹⁴ In lines 1212b-18a²¹⁴ the poet avoids "ut daemones per orationes ejus efugaret." O. Gloede²¹⁵ says "wenn es in seiner vorlage gestanden hatte, hatte er es gewiss nicht ausgelassen, da ja auch die Bibel an mehreren Stellen von dem Austreiben der Teufel durch Christendom erzahlt." But the Devil, as we have seen,²¹⁶ plays his part in Cy.'s poems as an adversary of God of terrific aspect, and he hardly shares the character of the petty, misshapen, monstrous creatures, known as the mediaeval devils, doing petty injuries to mankind.

Then Elene gives riches to the bishop 1215b-19a, *þa hio wæs siðes fus/eft to eðle* 1219b-20a,²¹⁷ and asks the Christians to celebrate the great day on which the Rood was discovered, 1220b-1229a. All this agrees with the Latin²¹⁸ except in the fact that the latter represents Elene as "dying in peace."²¹⁷ In this connection Gloede says²¹⁹: "Hatte die vorlage des Dichter's vom Tode der Elene zu erzahlen gewusst, er wurde sicher die gelegenheit benutzt haben, um zu schildern, wie sie im Glauben an den Herrn entschlief." In answer to this I should only repeat what I have said above²²⁰: The Jewish nation, under the influence of paganism or Devildom, had sought to quench the light of Truth by crucifixion. The poem offers before us the unique spectacle of the same Truth emerging out of the darkness, conquering the Evil Spirit in the bosom of a protagonist of the same nation and making him instrumental in its undisputed prevalence among them and in the utter overthrow of paganism or Devildom. So, Judas, nurtured by the infamous traditions of Judaism, forms the chief centre of interest in this masterly Christian Epic, and should be called the hero of the piece.²²¹ Elene, on the other hand, appears as a part of the Christian army, which forms itself immediately on the appearance of the Truth to Constantine, leads the attack direct into the heart of paganism and helps in its overthrow and in the establishment of the Truth, as we have seen above, and, as she grows in faith

and wisdom²²² in the latter part of the story, she contributes to the eternal victory of the Christian arms over paganism or Devildom.²²² So, martyrdom is quite uncalled for in her. When her mission is fulfilled it is fit that she should return home. The poem closes, 1229-36, with a reference to the beatitude attained by those

*þe on gemynd nime
þære deorestan dægweorðunga
rode under roderum,²²³ þa se ricesða
ealles oferwealdend earne beþeahte²²⁴.*

We should note here that the idea of Christ's suffering²²⁵—*earne beþeahte* (in place of the Latin, "vivit et regnat per infinita saecula seculorum")—is characteristically Cy.'s own, on the Truth associated with which our attention is fixed throughout the whole poem.²²⁶ Poetic justice is eminently satisfied by those people being made to worship²²⁷ the Rood, who had sought to quench the light of "that Truth", and its picture at the end, towering high up in the heavens, reminds us of the similar appearance at the beginning and emphasises the unity of conception of the entire piece.²²⁶

IV. *The Fates of the Apostles*: The real sources of Fap. are not accessible to us. Krapp, in his edition of "Andreas and The Fates of the Apostles," quotes extracts from Bede's Martyrologium and from Breviarum Apostolorum. In many points the poem shows coincidence with these two Latin texts. It is possible that the poet may have had in his memory some such lists of the doings of Apostles and may have written the poem freely without strictly following any particular Latin text: cp. Fap. 2 *samnade wide*. For, it gives only a general representation of their doings, without going into such details²²⁸ as are seen here and there in the Latin pieces, in their struggle for the propagation of the Truth of Christianity among the pagan nations of the earth: cp. Fap. 30-31, 37-38, 76-78. Their mission is; as he tells us at the beginning:

*þær hie dryhtnes æ deman sceoldan
reccan fore rincum, 10-11a.*

The main interest of the poem centres in the manner in which they died in the struggle. Their death is brought into contrast with what they did in life; e.g. *Sigelwarum soð yppe wearð.....dæges or onwoc* 64-65,—*wælreow cyning wæpnum aswebban* 69. Matthew's services to mankind are emphasised by the three modes of presentation in 64-67; we feel how great the loss and how blind, cruel and heinous the persecutor was. Again, the reference to Thomas's restoring Gad to life, 52-57, derived from sources other than those mentioned above, makes his death all the more striking. The contrast and the different modes of presentation, aided by the devices²²⁹ employed by the poet, stir up our emotions, and we feel deeply for them and adore them for their martyrdom.

We are told at the outset *hu þa æþelingas ellen cyðdon*²⁸⁰ / *torhte 7 tireadige* 3-4a, and how their glory spread 7-8, and their actions are rendered in terms of battle. This makes the narrative into one of heroic struggles against adversaries. Their work, namely *dryhtnes æ.....reccan fore rincum* 10-11a, is conceived as a struggle against the Devil that is in the persecutors i.e., against the spirit of paganism, and their death as a death in the battlefield; e.g., 21-22, 40-41. The persecutors succeed apparently in killing them. But the apostles have their eternal reward in heaven 61-62, 73-74, leaving behind, Fap. 94b-95,

*lic eorþan dæl
wælreaf wunigean weormum to hroðre.*

This, then, is the purport of the poem. The descriptive matter is very small. The holding fast to the truth and dying for it is the principal matter of representation. We have seen above how assonance, soundvariation and rhyme²⁸¹ lead to emphasis and contrast and make Cy.'s verses full of pause and reflection. This is particularly true of Fap.; e.g. compare the

different modes of expression²⁸² of the death of the Apostles *Fap.* 78-84 and the contrast between the ideas of true joy and those of *idle æhtwelan* ; also lines, 47-49, 50-62, 64-69. So, though it is clearly a heroic narrative poem, I should like to think of it as reflective, presenting as it does at every step more matter for thought and reflection than incidents pure and simple.²⁸³

It must be said that Cy.'s poems are essentially *realistic*. The heroes of **SP** are seen in their grapple with the hard facts of life in the real and practical world in which the atmosphere that prevails is quite adverse to the spirit of Christianity. They are men and women dealing with men and women like themselves²⁸⁴ ; yet, we have seen that their struggle is a spiritual one, and that for the *dramatis personae* ranged on opposite sides two mighty powers stand, namely, those of Truth and Light (*i.e.*, God) representing Christianity, on the one hand, and those of Falsehood and Darkness (*i.e.* Devil) representing paganism²⁸⁵ on the other. The Evil Genius represented by the devils or the pagan gods had instigated²⁸⁶ the Jewish nation to crucify Christ, the Son ; yet, Cy.'s God, the Father, does not come down in the poem to stir up His followers to revengeful activity against the underlings of the devils.²⁸⁷ In *Cr. II*²⁸⁸ Christ is seen struggling as a man like other men on the earth, and in this poem also, as in *Juliana*²⁸⁹ or in *Fap.*, God is not introduced. God has no doubt been spoken of as a *cyning*, yet the very way in which his power and presence are asserted makes it appear that he is an omnipotent and omnipresent Being who strengthens and inspires the souls of his devoted followers to stand unflinchingly the severest torments to which they are exposed by their enemies. We feel that Cy.'s God forms the very vivifying principle of the entire system of the universe, the originating impulse of all that is good, beautiful and glorious, whose servants are the elements themselves carrying out and executing His decrees, who looks into the inmost thoughts of all individuals and before whom those cower

and tremble who him *wace hyrden* Cr. 799b. So, in the very struggle His men and women undertake against fiendish persecutors and in the utter futility of the fiend's attempts to overthrow and hurl into confusion the beautiful world of God, the presence of the Mighty Being is realised. Lastly, in the awful end of Heliseus we find something far greater than any gospel can teach,—an influence subtle and profound, reaching the very depth of our inner consciousness, and making us mute and spell-bound with awe and admiration.

The Devil, however, makes his appearance in Cy.'s poems. But it must be noticed that his heroes and heroines do not fight²⁴⁰ against a shadowy being, pure and simple, like the Devil. In their unflinching devotion to the Christian Faith and Truth they fight against the then heathen persecutors, and, above all, against the fiendish spirit, or the devil, in them, which is supposed to have been infused into them through the influence of the heathen gods, or the devils,²⁴¹ whom they worship. When, therefore, the devil comes in person in the poems, it must be looked upon as a representative of the Evil Genius which had evidently established its sway over the earth in the shape of heathen worship²⁴² and had innumerable powerful hirelings, *i.e.*, the heathen persecutors themselves. That it is a fearful enemy of mankind, next in power to the Almighty Being, and that all the evils in the world, whether they come in the shape of the wicked promptings in the hearts of the heathen persecutors or in the shape of circumstances adverse to the growth of Christian Faith, are due to his working, has been already seen above.²⁴³

The manifestation of the Devil, therefore, becomes a dramatic means of symbolising the eternal struggle that is going on between the powers of Light and those of Darkness, in other words, between the powers of Christianity and those of paganism. In *Elene* we find that when all other attempts, through his earthly agents, to retain his sovereignty has failed, the Devil appears in person to make a final, but desperate, attempt, and this confirms the lasting victory of Christianity over paganism or devildom.²⁴⁴ In

Juliana also the "digression"²⁴⁵ in the mouth of the Devil enhances through contrast and suggestion the artistic efficacy of the whole. Caught in the severe clutches of the saint, he is forced to relate his own adventures of drawing to hell holy people and of waging a continual struggle against them. This is in truth a far more potent and effective means, than mere description would have been, to bring home to our mind the mighty powers of darkness constantly arrayed against the souls of men, especially of those who are trying to gain grace in the eyes of Heaven. We realise here what a great struggle the soul of the saint has to make in standing sole and unique equipped with all the virtues, with wisdom and grace of God, against the unending series of persecutions that the Evil One never fails to inflict upon it, and in the poem itself we find that he had been using²⁴⁶ the father and the suitor of *Juliana* as his tools by tempting them to all kinds of iniquities. Herein comes real spiritual struggle, and we admire the greatness of the soul lodged in a frail, weak woman's body. Therefore, we must not say that the Devil passages in **SP** are mere "digressions"; if they were to be omitted, the poems would lose something of their high ethical and aesthetic qualities. The Devil is no hackneyed convention in **SP**, as he is in other OE. poetry. He plays an important rôle in the development of the story. We must therefore conclude by saying that Cy.'s poems²⁴⁷ are really characterised by unity of structure and by a high order of artistic workmanship.

The poet of **SP** always felt a lively interest in, and a burning zeal for, learning and wisdom. His poems abound in references to books and book-learning: cp. El. 1254 *swa ic on bocum fand*, Fap. 2 *samnade wide*, Cr. II. 453b *hwæpre in bocum ne cwið*, 633b *Job swa he cuðe*; *Dauid cyning* is called *frod fyrnwita* El. 243, *Essaias deophycgende purh dryhtnes miht* El. 352.²⁴⁸ The words El. 543b-44 *wisdomes beþearf/worda wærlicra 7 witan snyttro* represent the very ideal of Cy. He was a scholar of a meditative temperament. How he had studied the silence and meditative aspect of a synod is apparent from El. 547-49.²⁴⁹

Christ's suffering and death for the sake of the Truth is always before the poet's mind and is the ideal after which Cy.'s saints shape their lives with faith and wisdom.²⁵⁰ An unwearied devotion to the study of the soul's welfare²⁵¹ leads them to wage a continual struggle against the Evil One. I cannot better describe this struggle than by quoting from Browning's *Bishop Blougram's Apology* :

“ When the fight begins within himself
 A man's worth something, *God stoops o'er his head,*
Satan looks up between his feet.....both tug...
 He's left, himself i' the middle ; the soul wakes
 And grows. Prolong that battle through his life,
 Never leave growing till the life to come.”

This is exactly what we find in Cy.'s poems.²⁵² We have seen what a strong spiritual energy is developed by this singleminded and intensive devotion, continues unflinching in the face of the severest persecutions and unshaken even in death till it rises before our spiritual vision to its height of sublimity and superhuman might, whereby the persecutors are damned and benedictions are showered upon a far wider number of believing people. We therefore do not expect a Cynewulfian hero to be quailing or praying to be saved from these persecutions or wishing evil to the persecutors. The work of vengeance or punishment is no business of his or hers. His or her only anxiety²⁵³ is that the soul may escape the perversion or pollution consequent upon an attack of the Devil, and if the saint gains heaven²⁵⁴ it must be through a constant and unwearied struggle against the Evil Genius.

CHAPTER IV

LITERARY CRITICISM

The Unsigned Poems

CRIST I¹

1. This poem consists of a series of hymns addressed severally to Christ, his Mother, Jerusalem, etc., and the different passus have no unity² in them save what they derive from the fact that they all bear upon the adoration of the Godhead.

2. We hardly find the struggle of a heroic votary against the fiendish attack of the devil : cp. Cr. I. 66-70, 115-118.

3. The poet regards prayer and devotion³ as a means to the attainment of perfect bliss in heaven : cp. Cr. I. 429-39.

4. We find the prayer that the devil may be quelled and that men should go to heaven⁴ : cp. Cr. I. 264b-65, 267-68.

CRIST III

1. This poem depicts the awful condition of all beings at the advent of the Day of Judgment, how all men are terror-stricken with the notion that all beings and the entire universe itself are going to be destroyed ; it also deals with the coming of Christ to Judgment and His address to the sinners and the virtuous alike. The only unity, therefore, that may be claimed for it, is that given to it by the conception of the Day of Judgment.

2. The entire 'spirit of Cy.'s poetry, especially the struggle⁵, is absent here.

3. We find theological interpretations⁶ : cp. Cr. III. 1483-95 *forhwon ahenge pu me hefgor on pinra handa rode, ponne iu hongade ? etc.*

4. The heavenly bliss of the virtuous is not described as *wiges lean*⁷: cp. Cr. III. 1635-65.

ANDREAS

1. The three poems, *Beowulf*, *Fap.* and *Andr.*, taken as separate entities in themselves, have similar beginnings⁸: first, *hwæt* forms the first word in all the three; secondly, all the three poems give an introduction to the deeds of *þeodcýninga*, *Beow.* 2a, or *æþelingas* *Beow.* 3a and *Fap.* 3a or of *þeodnes þegnas* *Andr.* 3a; thirdly, the word *þyrm* is common to all, *Beow.* 2b, *Fap.* 8b, *Andr.* 3b, *gefrunon* to *Beow.* 2b and *Andr.* 1a, and *tireadige* and *þeodnes þegna* to *Fap.* 4a, 8a and *Andr.* 2b, 3a. If the object of the poet were to use *Fap.* as an epilogue to *Andreas*, it is rather unthinkable that he in the epilogue would have repeated himself thus.

2. We do not find an engrossing pre-occupation with wisdom and learning in *Andr.* Though we are told that he is an apostle, we hardly find in him a spiritual craving, a desire to probe the mysteries of the soul. Martyrdom does not cast a halo of spiritual glory round his head. The way in which he complains of the severe torments inflicted upon him and of his apparent neglect by God takes away a good deal of our sympathy from him as a sufferer in the cause of Truth. His only concern is to come fairly off his struggle with the race of monsters, and to save himself he calls upon the *marmanstan* to pour down flood, *wæter widryniġ to wera cwealme* *Andr.* 1507. He has been very well represented as no more than a *Beowulf* setting out on his expedition against Grendel.⁹

3. The God of *Andreas* is not the same as the God of **SP**. God appears at the beginning of the poem and tells the hero that he must undertake a journey to the island of the Mermedonians and rescue his brother, Matthew, from the clutches of the cannibals. Andreas protests like an English commander against his chief who enjoins upon him so difficult an expedition and says that God's angels might do that much

more easily, because to them were known all the ways of the seas. But the imperious lord would have his will, and Andreas sets forth on the voyage in a ship manned by God's angels disguised as the crew, and we see how miraculously the ship survives all the inclemencies of the weather and how Andreas and his men are borne on angel wings and laid on the shore of Mermedonia. Though all this is very good in showing the interest of God in the cause of his devoted followers, we must say that it lessens his might and shows that he is no more than a haughty king who does his best to make his cause successful. This appears specially in the protests of Andreas against God's proposal and also in his complaint when he was suffering immensely at the hands of his enemies and when his faith in God's assertions that he would protect him was almost failing. We see, no doubt, that at the very word of God he becomes sound and healthy, and that on the very spot of land drenched with his blood there springs up a flourishing garden. But the fact cannot be denied that the God is no better than a Saxon king whose personal pettinesses mark him out to be no more than man.¹⁰

4. A comparison of *Andr.* with **SP** fails utterly on account of the glaring breach of unity in the poem itself.¹¹ We are from the beginning impressed with the idea that the main object of the poem is to deal with the rescuing of Matthew from the clutches of the Mermedonians. The presentment, then, of Matthew in the terrible place where he is, his sorrows, the cannibals in all their ferocity and barbarity, God's exhortation of Andreas and his escorting him to the land of the Mermedonians are all apposite to the proper theme. But the episodical piece in which God asks Andreas to tell some of the miracles of Christ and the latter relates them is, I think, structurally, not quite in its proper place. I am at a loss to ascertain what poetical or artistic purpose it may serve, except, it may be, merely to praise the Almighty Being, to give the audience the privilege and pleasure of knowing more than the hero does, and also probably to create a situation of surprise to him later on when

the consciousness dawns upon him that it was God himself to whom he was relating the miracles of Christ. But this is a digression that adds nothing to the narrative itself.

The devil in this poem is nothing more than a mere hackneyed imitation of the traditional conception of him with no suggestion of the mightier agencies at work.¹²

5. As a matter of fact, Cy. has indicated what the nature of the poem would have been, had it come from his hands :

Fap. 16-22 : *Swylce Andreas in Achaiga*

.....

.....

æfter guðplegan gealgan þehte.

Jul. 307-11a : *Swylce ic Egias eac gelærde*

þæt he unsnyttrum Andreas het

ahon haligne on heanne beam

þæt he of galgan his gæst onsende

in wuldres wite. (Devil's speech to Juliana).

Thus Cy. thought twice on the same subject, and long with those of the other saints the martyrdom of Andrew was constantly present in his mind ; so that, had he really composed a poem on the subject, we cannot think that he would have given up a theme so much tempting to him, namely, the pathos and glory incident to such a death as Andrew's was on the gallows.

6. In the element of fighting, which may be said to be common to *Andr.* and **SP**, we do not find any suggestion of spiritual struggle.¹³ On the other hand, we find the element of fighting introduced in season and out of season.¹⁴ In *Andr.* 1126-34 the gathering together of so much arms and so many men (Cp. *hæfdon æglæcan/sæce gesohte* 1131b-32a) for the killing of a single child makes the whole thing entirely artificial ; cp. the expressions *earmsceapen* 1129a and *hearmleoð galan* 1127b, used in speaking of *se geonga* 1126a.

It is permissible therefore to think of the man who composed *Andr.* as a poet of a very low order, who coming after Cy., had

studied the Anglo-Saxon poetry previous to him, but had very little capacity to make it his own, and introduced fine situations and descriptions after the manner of the previous poetry for the mere love of a fine phrase. Of the faculty of imagination, the power of moulding the toughest material into a beautiful whole he seems to have had very little. Neither can he lay claim to the possession of the power of making the verse flowing, musical and harmonious. Of the high seriousness of Cy., which makes him keep close to the course of the narrative without casting any passing glance to irrelevant matters, the *Andr.* poet has none. There is nothing of that high tension of thought and feeling here, and the poet cannot also be said to have anything of the abstraction of Cy.

On the contrary, the *Andr.* poet is a man of sturdy common sense with his gaze fixed firmly on the earth and its concerns. He is often found talking lightly and amusing himself with the quaintness of a situation,¹⁵ and indulging in petty tricks unbecoming the dignity of a great poet like Cynewulf. It is surely an utter shallowness of judgment that would speak in favour of the Cynewulfian authorship of *Andreas*.

PHOENIX

This poem is manifestly an allegory, and the only elaborate allegory of the kind in OE. poetry. At first we are given a description of the habits of the bird, of its destruction of itself in the fire and of its regeneration in the shape of the new offspring issuing out of its very ashes; then we find interpretations of the same: cp. Ph. 387-92

Þisses fugles gecynd fela gelices
bi þam gecorenum Cristes þegnum
beacnað in burgum, hu hi beorhtne gefean
þurh-fæder fultum on þas frecnan tid
healdaþ under heofonum 7 him heanne blæd
in þam uplican eðle gestrynaþ, also lines 447-69.

In these passages we note

1. theological interpretations¹⁶: Ph. 389a *beacnað bi burgum*; Ph. 465b *þis þa wyrta sind*, Ph. 447;
2. that *halge* 447b dwell in a place (Cp. Ph. 447-50), where *him wihte ne mæg ealdfeonda nan atre sceppan*, Ph. 448b-90; so, the devil is there, but the saints live far above;
3. that they pray, give alms and shun evil: 451-65a; but they are hardly seen fighting against the devil;¹⁷
4. that with the help of the Father they gain *beorhtne gefean* 389b, *heanne blæd* 391b in heaven with no hint of struggle.¹⁸

All these go to prove that the Phoenix was not composed by the author of **SP**.

GUTHLAC B¹⁹

This poem, as well as Gu. A, is expressly built upon the conception of the Fall of Man as its basis. The lines that begin the poem deal with the creation of Man and his original happiness and then they tell us how the bliss and happiness of the First Man and Woman were blasted by the entrance of the devil into the world, who made Eve partake of the deadly fruit. The saint who lived a holy life in daily worship of God was often attacked by the devils²⁰ who tried in vain to gain their old sway over Man's soul. This however is a traditionary conception and but ill corresponds to that of **SP**.²¹ Then comes the disease of the saint, and he has the foreboding that his end is near and he is glad of the end of his earthly toils. The rest of the poem deals with his conversation with his disciples, his death and then his disciples' message to the saint's sister after a sea-journey. The whole is a narrative without anything like the artistic skill of **SP**, and therefore the only conclusion possible is that it was not composed by the author of **SP**. Besides, in Gu. 1040-66 the saint says that

ne mæg synne on me
facnes frumbearn fyrene gestælan
*lices leahtor,*²²

but he feels sure of eternal bliss and is above all struggle²³ :

Gu. 1054-56 : *Nis me wracu ne gewin, þæt ic wuldres god*
sece swegelcýning, þær is sib 7 blis
domfæstra dream dryhten 7 weard.

GUTHLAC A

1. This poem is essentially didactic in conception in tracing the course of the saint's struggles for the attainment of purity on the purely mediaeval lines of the corruption of the First Man and the Temptations of Christ. So, it cannot pretend to have an air of credibility in it. There are practically no incidents in the poem except what has been fabricated after the manner of Christ's struggles with the devil to show how, in spite of all the attempts of the devils to hurl into confusion the beautiful creation of God, the yearning soul succeeds at last in gaining true bliss. The saint Guthlac and the devils are the only *dramatis personae* in the piece. So, the poem loses consistency: it is neither an abstraction pure and simple, nor is it built upon the solid facts of work-a-day life.²⁴

2. In lines Gu. 735-40 we find

Wile se waldend, þæt we wisdom a
snytttrum swelgen, þæt his soð fore us
*on his giefena gýld genge weorðe etc.*²⁵

3. In Gu. 762-82 the idea of *feond oferfeohað* 775a is subordinated to *ræfnað* 764b, *lare longsume* 766a, *berað in breostum beorhtne geleafan* 770, *habbað wisne gepoht* 772b, *7 gebædu secað* 781b.²⁵

So, Gu. A must not have been written by Cy.

THE DREAM OF THE ROOD

1. In lines Rood. 83b-84a *on me bearn godes þrowode hwile*, and also in 98-100, 144b-46 we find that Christ suffered

on the Rood for the *many sins* of mankind, but there is no hint to the effect that the Crucifixion was anyway due to the instigation of the Devil.

2. The Rood is supposed to lead the author to heaven in 136-41 *þær is bliss mycel* etc. without any hint of struggle on his part.²⁶

3. In lines 101-02

*Deaþ he þær byrigde : hwæðre eft dryhten aras
mid his miclan mihte mannum to helpe.*

But there is nothing to indicate that Christ in his resurrection overcame the devils and subjugated the Evil Genius: cp. El. 181 *alysde leoda bearn of locan deofla*²⁷ with Rood. 147-48a *He us alysd* 7 *lif forgeaf / heofonlicne ham*.

4. In 50-56 we find "die wægende art der darstellung"²⁸ which contributes to the emotional effectiveness²⁹ of the lines.

5. It has been noticed by critics that those passages in the poem which deal with action are in "schwellverse," whereas those which deal with thought and reflection are in ordinary verses. The reverse of this happens in **SP**; for, there "schwellverse" occurs to a much lesser extent than here, and that even for indicating a rare degree of superb splendour or of sublimity of pathos and feeling.³⁰

For all these reasons³¹ I cannot think of the Cynewulfian authorship of the *Dream of the Rood*.

THE RIDDLES

It does not appear to me that the *Rid.* present before us any of the Cynewulfian characteristics that we have seen above. The following lines *Rid.* VII. 1-5 will show this eminently:

*Mec gesette soð sigora waldend
Crist to compe, oft ic cwice bærne,
unrimu cyn ³² eorþan getenge
næte mid niþe, ³² swa ic him no hrine,
þonne mec min frea feohtan hateþ.*

We have seen above ³³ how the effectiveness of the particular devices used by the poet of **SP**, his involutions of thought and feeling, the preponderance of abstraction in his thoughts are all totally absent in the *Rid*. We must also say that the intensiveness and high seriousness of **SP** are not at all to be found here.

On the other hand, as we have seen above, ³³ there is a simplicity as well as unadorned beauty in these poems, and, in this respect, they would as poetry rank far higher than even *Andreas* or *Crist I*.

CONCLUSION

The above study in the poems generally associated with the name of Cynewulf makes it clear that the Signed Poems should be placed in a class by themselves. We have seen how these are distinguished by an order of artistic workmanship hardly at all to be matched among Old English productions, by a musical flow and suggestiveness which, combining themselves with a plenitude of Christian aspirations, have the acme of their beatitude reached in a region of pure abstraction such as we do not find in any of the Unsigned Poems, and, above all, by a motive spirit of struggle entirely different from that found in the other poems. It has been noticed how fundamentally the Cynewulfian music has a good deal to do with the evolution of those clear, definite laws, which regulate the constitution of Cynewulfian verses and to which the verses in the Unsigned Poems ill correspond, how the constitution and use of verses in the First Half of the Line are quite different from those of verses in the Second Half, and how even in the First Half Line verses with the first arsis alliterating (**SA1a**), verses with the second arsis alliterating (**SA2a**) and those with both the arses alliterating (**DA**) are quite distinct from one another in their constitution and in their use, and also how these distinctions are hardly, if at all, recognised in the Unsigned Poems.

Hence it must be said that Cy. was a poet whose imaginative and perceptive capabilities displayed themselves on a far higher level of poetical inspiration than those of the other poets with whose works we have had to deal, that Cy.'s works, left to us in the shape of the four Signed Poems, bear the marks of the highest order of artistic workmanship, especially in respect of their unity of conception and also in consideration of what may

be called, as seen in the foregoing pages, an unmistakably original (all the more striking in those ages in which originality was considered a crime) method of handling the Latin sources, and that in sublimity, melody, grandeur, above all, in unity of conception his works are comparable to none of the Unsigned Poems. Hence, the only definite conclusion we can arrive at is that **none except the four Signed Poems can have been the work of Cynewulf.**

THE END

NOTES

SECTION I

CHAPTER I

- ¹ Second component or syllable accented ? See pp. 119. 161 ff.
- ² See pp. 24 f. 28, 125.
- ³ E. Sievers, PBB. X. 515. MS. reading : *frætuum calles waldend* ; this should be read as ".....*frætuum*
.....*calles waldend*."
- My edition of *Crist* I & II may be referred to, which was worked out in London during the years 1934-36, but which is not yet published.
- ⁴ MS. *ne was*.
- ⁵ Here *g* alliterates with *j*.
- ⁶ MS. *Secs. Paulus*.
- ⁷ MS. *apundrad weorþan*.
- ⁸ Franz Schwarz regards this verse as false, and changes it to *cende freonoman*, but I do not see why, as such verses have been used by the poet. The first thesis in a *C*-Verse in **SP**, if formed of a verb, consists of such as *giefan*, *secan*, *hatan*, and the like, and not of such as *cende*.
- ⁹ Holthausen's emendation of *bælfyr nimeð* is therefore not necessary.
- ¹⁰ MS. *on weg*.
- ¹¹ MS. *æriht from ord*.
- ¹² This verse has been placed here as there is no other verse in which two advs. are joined together by a qualifying word.
- ¹³ MS. *þolianne*.
- ¹⁴ MS. *fundon þa. d. forðsnottera*.
- ¹⁵ Such as, *hatan* and the like.
- ¹⁶ MS. *bewrið*.
- ¹⁷ MS. *fægre*.
- ¹⁸ See pp. 28, 118.
- ¹⁹ See pp. 125.
- ²⁰ See pp. 17 f.
- ²¹ MS. *gerum*.
- ²² See Intro. p. xiv.
- ²³ Elision of *e*.
- ²⁴ Here we might include Jul. 730 *þat we þine onsyn*, quite a good **SA2a** verse ; see Note 3. Sec. I, Chap. III.
- ²⁵ Comp. also below : Jul. 149. 179. El. 689.
- ²⁶ Holthausen's emendation of *fregnum* for *tree* gives a very good **DA** verse. But such a word as *fregnum* occurs nowhere in **SP**. But see p. 125, and note 89, Sec. II Chap. I.
- ²⁷ B. T. lays the stress on the second syllable of *anbid*, which would make this a *D*-verse with two extra syllables after the first arsis ; but that is impossible, cp. XIV, XV. Therefore we must lay the accent upon the first syllable and regard the next as short.
- ²⁸ See pp. 1 f.
- ²⁹ See p. 123.
- ³⁰ See pp. 168 ff. below.
- ³¹ Only 2 in **SP** : **DA**. Jul. 598, El. 493. See p. 7.
- ³² Only one in **SP** : **DA**. El. 167 ; see p. 6.
- ³³ See pp. 7 f.
- ³⁴ See pp. 3, 6, 9.
- ³⁵ See II. 2 i.a.
- ³⁶ See Note 13, above.
- ³⁷ See pp. 9 ff.

- 38 See pp. 11 f.
 39 See p. 11.
 40 In **SP** it consists mostly of 7, *swea, ge, ne*. See pp. 12-13.
 41 See p. 13.
 42 See pp. 11 ff.
 43 See pp. 10 ff.
 44 See pp. 10 ff.
 45 See pp. 12 f.
 46 See pp. 9 ff.
 47 See pp. 13-21.
 48 'Strong' in the sense of 'weighty.'
 49 See also II. 2 f.b.
 50 See Note 19, above.
 51 See p. 125.
 52 See p. 14.
 53 See pp. 20 f.
 54 See p. 15.
 55 Cp. pp. 7 ff. Thorpe's change of MS. *weard* into *weardiað* is unjustifiable in 396a.
 56 See Intro p. xiv. The prep. here used as the first arsis, is quite uncynwulfian.
 57 Cp. p. 19.
 58 Cp. pp. 5 f.
 59 Cp. pp. 7 ff.
 60 See p. 127 below.
 61 See pp. 40, 127.
 62 This, however, may be regarded as an isolated Schwell-verse.
 63 See p. 18.
 64 Cp. pp. 5 f.
 65 See p. 94.
 66 Cp. pp. 20 f.
 67 Cp. pp. 15-19, 20 f.
 68 Cp. pp. 2-6.
 69 See pp. 12 f.
 70 Cp. pp. 13-19.
 71 Cp. Beowulf 256b *ofost is selost*.
 72 MS. begins with *se*.
 73 Cp. pp. 18 ff.
 74 See pp. 12 f.
 75 Cp. pp. 14 f. and only one similar use in El. 750.
 76 See pp. 13 f.
 77 See pp. 6-9.
 78 This may not be called a qualifying particle in relation to *aldum*.
 79 See p. 14.
 80 Here Gollancz and Grein's emendation of *hine* is not justifiable.
 81 See pp. 13 ff.
 82 See pp. 14, 18 f.
 83 See pp. 20 f.
 84 *Se* is metrically not necessary here.
 85 *Lifiad* probably to be read *hlifiad*. The *i* after the root vowel should be silent.
 86 See pp. 13 ff.
 87 See pp. 9 f.
 88 Here evidently *þonne* is used in its full form. Cp. Note 18.
 89 Cross-alliteration.
 90 See Note 25, above. Grein emends this into *flangeweorca*.
 91 Here Cross-alliteration may account for the first arsis being unlike that of an usual **SA2a** verse, see pp. 15-19.

CHAPTER II

- 1 Comp. Note 18, Chap. I.
 2 Cp. IV 2.a.
 3 See Trautmann: 'Kynewulf der Bischof und Dichter'—p. 74, note (1): cp. Fsp. 47a.
 4 See Note 23, chap. I.
 5 See Note 22, chap. I.
 6 MS. *w.* cp. Jul. 641a.
 7 See p. 127, and cp. p. 30.
 8 MS. *w.* Cp. note 6.

- 9 Comp. VI. 3.
10 MS. 7 *hyht nihst*, cp. XI, 3. See pp. 48, 125 and Note 39, Sec. II, Chap. I and Note 24 below.
11 I would read *purh feonda searo* after Grein.
12 MS. *gehwære*; See Traut. p. 84.
13 Cp. VI. 1. b.
14 See Intro., p. xiv.
15 MS. *gehwære*; cp. El. 1182b.
16 MS. *ne wæs*; cp. Jul. 518a; see Traut., pp. 83-84. For length of vowel in *para* cp. El. 285b *para leoda*.
17 Ch. VI. 1. b.
18 MS. *treowes*.
19 See p. 40 and note 7 above.
20 MS. *be þære rihtan.....ær me rumran geþeabt*.
21 Cp. Trautmann.
22 This is the MS. reading. Comp. Grein's emendation.
23 MS. *dæg*; cp. El. 185b.
24 This is Trautmann's reading. The MS. *manig heod* is by all means to be supported, and that would make 795a a C-verse.
25 MS. *ead*.
26 MS. 7 *þæt gecwæð*.
27 *Cwided*? No use in SP supports the contracted form of the 2nd and 3rd pers. sg. ind. of a verb; cp. p. 127.
28 See Note 1, Chap. I, Sec. I.
29 MS. *þæt he manigum*; cp. El. 15b.
30 MS. *sawol*.
31 MS. *he hire.....oncwæð*.
32 The middle syllable in *Johannes* alliterates; cp. p. 87.
33 MS. *þa se.....bebead*; *hearda* put in by Thorpe and Grein.
34 Cp. VI. 1. e.
35 This cannot be a D-verse; cp. XV.I.b.c. The alliteration of *huru* is a mere coincidence, and strictly speaking the verse is without alliteration.
36 See p. 126. We should have syncope here and read *feawore*.
37 Elision is inadmissible here.
38 MS. *for eow ford*.
39 See p. 63.
40 MS. 7 *his þegnum*.
41 Comp. III.1.ii.a.b.
42 MS. *gen ic feores þe*; see Traut., 'Kynewulf der Bischof und Dichter,' p. 27.
43 MS. *forþan*; here *for þam* best accords with Cy.'s metre and the context. A disyllabic adverb never forms the second arsis here in SP.
44 See VIII.2.a. Comp. Note 1.
45 It is instructive to observe that here it is the infinitive that shares in the alliteration, and not the auxiliary, though the latter forms the first arsis, Comp. II.2.i.b. One might as well be much more inclined to look upon this as an SA2a, A verse; cp. Fap. 96 *her mæg findan* and see pp. 18f, 123f and VI.1.d. This goes heavily against Trautmann's theory; see p. 125 and note 24 above.
46 Cp. pp. 38-40.
47 See pp. 38-40, but cp. VI.2.i.c.
48 See pp. 38 f.
49 See pp. 39 f.
50 See pp. 44 f, 47 f.
51 See pp. 41, 43.
52 See pp. 41 f, 45, 48 f.
53 Cp. II.1.i.b.
54 See p. 57 and Note 45 above.
55 See pp. 48 ff.
56 See pp. 47-49, 53.
57 By 'strong' here I mean 'not light,' but bearing stress.
58 See pp. 53-55.
59 See VI.1.c.
60 See VI.1.a.
61 Cp. anacrusis, p. 2, Cr. II. 591a.
62 See pp. 40-47.; El. 869b (p. 46) may for all practical purposes be regarded as having a mono-syllabic first thesis (*kæfdon*): cp. assonance.



- 63 See pp. 40-47.
 64 See VI. 1.f.
 65 See pp. 48 f.
 See pp. 49 f. Of course the tendency is to use *7* or a prep., when the verse is evenly ordered, and a weighty particle in other cases.
 67 See pp. 53 f.
 68 See pp. 15, 41.
 69 See pp. 55 f.
 70 See III. 1.ii.
 71 See Trautmann: 'Ky. d. Bisch. u. Dicht.,' pp. 86-87.
 72 See note 45 above.
 73 The MS. *nængu* has been turned by Grein into *ne ængum*.
 74 Cp. VI.3
 75 See p. 129.
 76 MS. *gehwære*.
 77 MS. *gehwylcum*.
 78 See p. 67, Cr. 1640b.
 79 MS. *wuniad*.
 80 MS. *swiad*.
 81 See p. 66 on a prep. forming the 1st arsis.
 82 See pp. 53 f; cp. 1232b.
 83 For MS. *þeowon* and *cneowum*.
 84 MS. *monige*
 85 MS. *þonne*.
 86 An E-verse with anacrusis? See p. 67.
 87 Grein's reading. MS. *gyredon me*.
 88 MS. *mægburge*.
 89 On vocalic *r* see p. 133.
 90 MS. *yrnan*.

CHAPTER III

- 1 See Cook's "Christ."
 2 Elision of *-e*. See note 4, Chap. II.
 3 Trautmann would read *onsyn*, "Kynewulf der Bisch. und Dichter," p. 80. See note 24, Sec. I, Chap. I.
 4 The one exception is El. 82a, but it is a different case; cp. Jul. 684a.
 5 See Intro., p. xiv.
 6 The shortened form for *þonne*; see Note 18, Sec. I, Chap. I.
 7 This is J. J. Von der Warth's reading. MS. *glædmod*.
 8 MS. *leoþorune*.
 9 See Intro., p. xiv.
 10 See Intro., p. xiv. Cp. Note 22, Sec. I, Chap. I.
 11 In these three verses the verb is apparently qualified by the following adj. or adv.
 12 Cp. XI. 3 and see Note 10, Sec. I, Chap. II. Wülker reads *7 hyhta nihst* to make it rhyme with *frofra mast*, but see on sound variation, pp. 172 f.
 13 Cp. XI.3. See Note 12.
 14 Apparently the vowel in *(ge)flit* here is short and not long as indicated in B.T. Cp. El. 443b. 953b.
 15 Cp. XII.3
 16 It is better to read up *stige* as separate words, as a compound verb like this is nowhere else used in SP. See Note 22, Chap. IV. Sec. I. So, with *ærþon*, specially in this case. Cp. Note 43, Chap. II, Sec. I.
 17 The vowel in *reod(ode)* is apparently short; cp. B.T. The emendation of *reordade* (Kemble) is metrically unjustifiable.
 18 Grein's reading of MS. *to cleopianne* to supply the lack of alliteration; cp. Fap. 115b. El. 1099b.
 19 See XII.3.b. Cp. Notes 29, 51, Sec. I, Chap. IV.
 20 MS. *þær hie ymb willað*; Zupitza: *ymb sige willað*.
 21 We may here expect the shortened form *hatt* or *het* (cp. Jul. 265b) for MS. *hated*; Cp. also Jul. 53a, and see above under (c), p. 85.
 22 MS. *fonan* changed by Thorpe into *foran*.
 23 See p. 125; *dry* to be read with short vowel?
 24 MS. *sy*. Cp. XI.3.
 25 MS. *byrd*; Cp. Note 27, Sec. I, Chap. II.
 26 MS. *seo*; Cp. XI. 3.

- 27 Cp. Jul. 596b. p. 78.
- 28 See pp. 75 f; cp. pp. 168-71.
- 29 See p. 75.
- 30 See p. 76.
- 31 See p. 77.
- 32 See pp. 78 f; cp. Jul. 643b. 286b.
- 33 See p. 79. Jul. 526b.
- 34 See p. 80.
- 35 See above p. 80 and Chap. VI, p. 124.
- 36 See p. 80.
- 37 Cp. Jul. 482a; pp. 81 ff.
- 38 See XI.2.
- 39 See p. 83.
- 40 Cp. Cr. II. 514 *wile up heonan*; p. 81.
- 41 See pp. 81 f.
- 42 Note one exception in Jul. 647a; p. 81.
- 43 Cp. Jul. 402b; p. 82.
- 44 Cp. Trautman, "Ky. der Bisch. u. Dicht." p. 87—"dass Sie bei Kynewulf ohne Ausnahme einsilbig gebraucht werden."
- 45 Of course, alight, such as *het, nele*, etc.; cp. pp. 83 ff.
- 46 See pp. 83 f.
- 47 See pp. 84, 86.
- 48 See pp. 84 ff.
- 49 See pp. 84, 86 f.
- 50 See p. 84.
- 51 Cp. Cr. II. 464a; p. 84.
- 52 Trautmann's 'Ky. der Bisch. u. Dicht.', p. 31.
- 53 Grein reads 7 *inlicast*.
- 54 See Intro. p. xii.
- 55 See p. 67.
- 56 The infinitive and the auxiliary are not divided in SP between the two halves of a line as here; cp. pp. 84 f. See Note 18, Sec. I, Chap. I.
- 57 Schwarz reads a compound *eftlean*.
- 58 Cp. assonance in Andr. with that in SP.
- 59 Cp. Andr. 204a with El. 220a.
- 60 See pp. 78 f.
- 61 The omission of *Andreas* would make a proper B-verse of it.
- 62 I regard these as C-verses because the qualifying or pron. particle draws the stress upon it; cp. pp. 16 f.
- 63 Cp. below pp. 99 f.
- 64 See Intro. p. xiv; cp. pp. 80 ff.
- 65 See pp. 81 f.
- 66 The first syllable of *ytemestum* is not long; cp. B.T.
- 67 See Trautmann, "Ky. der Bisch. u. Dicht.," p. 83.
- 68 See p. 71.
- 69 Gn. B. 1214a. p. 95.
- 70 *somod* is put in here by Grein.
- 71 Cp. Jul. 647a. p. 81.
- 72 See Note 62.
- 73 See Intro. p. xii.

CHAPTER IV

- 1 Cross Alliteration.
- 2 *-erra* for MS. *-era*.
- 3 On the absence of ayncope see below, p. 126.
- 4 B.T. gives the reading of *unscyldigne* without *pone*.
- 5 MS. */swer*.
- 6 MS. *ald yðlioðu*.
- 7 *gidda gearosnottor* for MS. *..... snotor*.
- 8 Cp. Notes 29, 51.
- 9 See Intro. p. xiv.
- 10 See Note 27, Sec. I, Chap. I.
- 11 MS. *þreo m.* see Beitr.
- 12 MS. *mislic*.

- 13 See below, XIV. 1. b.
- 14 Sievers' reading. MS. *selest*.
- 15 Cross Alliteration.
- 16 See below, XIV. 1. b.
- 17 MS. *on. maiaa. kl*.
- 18 But see II.2 iv. and pp. 2 ff
- 19 MS. *fægrre*.
- 20 MS. *weardedum*.
- 21 See pp. 101 f.; cp. XIV. 1. b.
- 22 Grein-Wülker: *indufun, upstige*, see p. 84 and XII.3.a.
- 23 I would read *-snotor*; Cp. XIV. 2. c.
- 24 Elision of *-e*.
- 25 See Intro. p. xiv.
- 26 See Note 8 above.
- 27 As in no other verse the first arsis is joined to the second by a prep. and as this verse occurs in the Schwellverse passage of El. 585-89, I would regard it as a Schwell-verse of the mixed type, AC.
- 28 As only qualifying and qualified words follow the verb (forming the first arsis), I would look upon this as a C-verse and the alliteration in *gehyrde* as an accidental coincidence.
- 29 See XV.1.b.c.
- 30 Cp. Notes 19, 20, Sec. I, Chap. I.
- 31 MS. *wip. Gr. wif*.
- 32 MS. *hætsd*. See Note 21, Sec. I, Chap. III.
- 33 See pp. 98 f.
- 34 Not in SA1a; see p. 99.
- 35 See p. 99.
- 36 See p. 100.
- 37 See pp. 99 f.
- 38 See p. 100. It is to be observed that the relation between the words employed is always that of qualifying and qualified ones except in these two, in which the connecting link is 7
- 39 See p. 101.
- 40 See p. 100.
- 41 See pp. 100, 102 and Note 10.
- 42 See pp. 101 f.
- 43 See p. 102.
- 44 Comp. El. 423a, p. 99, and El. 1228a, p. 101.
- 45 See p. 102.
- 46 See p. 89.
- 47 Cp. XIV.1.b.
- 48 See pp. 102 f.; note the exception in *stronglice*, Jul. 374a.
- 49 See p. 103. See Intro. p. xiv.
- 50 Only three verses.
- 51 Notice the shortness of vowel in *feores* and *fader* (gen. sg.); p. 104.
- 52 Cp. El. 973a. p. 104.
- 53 Cp. XV.1.b.
- 54 It is noteworthy that in this verse alone three words come after the word figuring as the first arsis; p. 104.
- 55 See pp. 105 f.
- 56 Comp. IV.2.a.
- 57 See p. 105.
- 58 The correct reading of the MS. is *eadgu(m) upwegas*; see my article in Mod Lang. Review, Vol. XXXII, No. 1. pp. 79-80..
- 59 Probably, an A-verse with the last vowels in *Maria* not distinctly pronounced.
- 60 Probably, this should be read as *god wæs mid us(ic)*, an A-verse: see my edition of Cr. I and II, note.
- 61 The vowel in *glade* may be short?
- 62 Vowel-length? Cp. Notes 29, 51, Sec. I, Chap. IV
- 63 I would read *ægdæ*.
- 64 The *i* is not pronounced; see p. 128.
- 65 Comp. the use of proper names in SP.
- 66 Note the clumsy imitation of El. 45b; p. 103.
- 67 It is doubtful whether all these verbs should go over to Class I declension of Weak Verbs; see pp. 100 f, 107..
- 68 *l* in *appel* may be vocalic?

- 69 Used here with prep. force; cp. Ph. 312b, El. 99a.
- 70 One may read *motan*; cp. the possibility of rhyme with *lician* 517b.
- 71 Comp. El. 723a; p. 102.
- 72 Rather a *C*-verse; Cp. X.2.f.
- 73 *h* in *hwearfum* is not pronounced.
- 74 On the length of vowel see Notes 29, 51, above.
- 75 Kemble reads *bewrigen*.
- 76 Cp. pp. 10 f.
- 77 See Note 27, above.
- 78 *r* vocalic?
- 79 See p. 133.
- 80 A schwell-verse.
- 81 Grein-Wülker's reading for MS. *sited*. Ettmüller's emendation, *sitað swigende*, would make it a good **DA** verse.
- 82 *r* may be vocalic?
- 83 Cross-Alliteration.
- 84 MS. *ær þon hie*.

CHAPTER V

- 1 Cp. XVI.1.c.
- 2 No elision before the vowel here.
- 3 Grimm, Kemble and Grein's reading for MS. III.
- 4 Cp. XVI.1.f.
- 5 MS. *Cwaniendra* cp. XVI.3.b.
- 6 *cynn* put in after *Judea* here by Thorpe, Kemble, Grein and Zupitza.
- 7 MS. *C.C.oddē* Grein, Kemble and Grein-Wülker read *twa hund oddē*.
- 8 MS. *wordcraft wæf*.
- 9 The vowel of *leoðu-* must be short.
- 10 Elision of *-e*.
- 11 Cp. XVI.2.f.
- 12 But cp. exceptions: Jul. 83a, El. 704a; p. 114; El. 400b, 656b, Jul. 539b. 304a, El. 1097a; p. 115.
- 13 See pp. 114 f.
- 14 I think this is fairly applicable to all cases.
- 15 See pp. 114 f.
- 16 See p. 115.
- 17 See above, pp. 114 f. and comp. Notes 18, Chap. I. 71, Chap II, Sec. I.
- 18 See pp. 116 f.
- 19 Cp. XVI.1.d.
- 20 Cp. El. 142b, p. 116.
- 21 See p. 117.
- 22 See p. 116.
- 23 See XVI.2.b. and also below Sec. II, pp. 146 f.
- 24 See pp. 116 f. for cases where elision works.
- 25 See pp. 116 f.
- 26 See p. 116.
- 27 See pp. 116 f and cp. pp. 162 f.
- 28 See pp. 115, 117.
- 29 See p. 115 and Note 5 above.
- 30 See Note 35, Sec. I. Chap. I.
- 31 Noticeable here is the short first arsis which is never seen in **SP**.
- 32 Such a verse with an unaccented syllable between the first arsis and the syllable bearing secondary accent is hardly seen in **SP**. See below on Trautmann's idea of the syllabic value of a liquid in *Andr.* pp. 128 ff.
- 33 See below pp. 146 f.
- 34 See Note 69, Chap. IV, Sec. I, and p. 66.
- 35 See Trautmann, *Ky. der Bischof und Dichter*, p. 83; cp. Cr. 1659 *frid freondum bitwcon*.
- 36 The word *ætryhte* does not seem to occur in **SP**.
- 37 But comp. XVI.1.d.2.b.c.
- 38 A *B*-verse, see Note 86. Sec. I, Chap. II.; cp. also Rood 153a, p. 112.
- 39 A compound unknown in **SP**.
- 40 On vocalic *r* see p. 133.
- 41 A prefixed word unknown in **SP**.
- 42 See Grein-Wülker's *Bibliothek*, Vol. 3, I. p. 193.

CHAPTER VI

- ¹ Cp. II.1.i.b.2.ii.a. III.1.i.b. IV.1.a.f.g. VII.1.a. VIII.1.a. XI.1.a. XII.1.a.2.b. XIV.1.c. XV.1.a. XVI.1.d.2.a.
- ² Cp. I. II.1.ii.2.iii.a.b. III.2.a.e. IV.2.d. VII.1.b.d.f. VII.1.b. VIII.1.a. IX. X.1.a.b. XII.1.b.2.a.b. XIII.b. XIV.1.a.b.d. XV.1.b.c. XVI.1.b.2.e.
- ³ IV.1.a.b. This description fits mostly an SA2a of A-type. cp. VIII.3 and p. 87; also XI.1.d.
- ⁴ I. II.1.XIV.i.a.b. III.1.i.a.b.c.d.ii. IV.1.a.b.c.d.e. VI.1. VIII.1. IX. X.1. XI.1. XII.1. XIII. XIV.1.a.b.c.d.2.a.b.c. XV.1.2. XVI.1.2.
- ⁵ *Ongean* in Jul. 628a seems to have more or less an attributive character.
- ⁶ II.1.i.a.b.c. VI.1.a.b. XI.1.c. XIV.1.a. XV.1.b. XVI.1.a.d.
- ⁷ VI.1.e.
- ⁸ XI.1.b.
- ⁹ See p. 123 and II.2.i.b. III.1.i.d.ii. IV.1.c. XIV.2.a. XV.2.a. XVI.1.d.
- ¹⁰ IV.1.a.b.
- ¹¹ II.2.i.a. III.1.i.b.ii. v
- ¹² XIV.2.c. XV.2.c.
- ¹³ XI.1.a.
- ¹⁴ VI.1.e.
- ¹⁵ XVI.1.d.
- ¹⁶ II.2.i.b. III.1.i.c. IV.1.d. VI.1.e. VII.1.b. VIII.1.b. XI.1.b. XIV.2.b. XV.2.b.
- ¹⁷ XVI.1.d.2.b.
- ¹⁸ II.2.i.b. IV.1.d. VI.1.d. XII.1.b.
- ¹⁹ But see VII.2.c. and p. 56.
- ²⁰ II.2.iv.a. III.3.c. IV.3.a.
- ²¹ II.2.iv. III.3. IV.3. XIV.2. XV.2.
- ²² See p. 15 and Traut., p. 77.
- ²³ See Sec. II, Chap. I, pp. 161 ff.
- ²⁴ See Note 39, Sec. II, Chap. I.
- ²⁵ See pp. 40, 43.
- ²⁶ XVI.1.f.
- ²⁷ See Traut., p. 82, who would change it to *moder cweange*.
- ²⁸ See Intro., p. xii.
- ²⁹ See Note 22, above.
- ³⁰ See p. 65.
- ³¹ Cp. XIV.1.b. XVI.3.b.
- ³² Cp. XIV.1.b.
- ³³ Cp. XIV.1.b. XVI.3.b.
- ³⁴ See p. 67.
- ³⁵ See Traut., p. 84.
- ³⁶ Note the flattening of *f* in *carepum*: 142b *carepum gelyfdon*. See p. 31.
- ³⁷ Cp. 634 on *hranrade, ac min hige blissað*, 192 *sua hrædlice, heofona scyppend*, 942a 1106b. 1505b.
- ³⁸ See p. 68.
- ³⁹ 914 *wes þu Andreas hal mid þas willgedryht*.
- ⁴⁰ 1316 *Hwæt hogodeð ðu (Andreas) hidercyme pinne*.
- ⁴¹ See p. 32.
- ⁴² See p. 128.
- ⁴³ In SP it is long.
- ⁴⁴ See p. 125.
- ⁴⁵ MS. *wolcen*.
- ⁴⁶ MS. *agerum*.
- ⁴⁷ MS. *treow*.
- ⁴⁸ MS. *treowum*.
- ⁴⁹ Cp. Sarazin in "Von Kadmon bis Kynnewulf."
- ⁵⁰ See p. 69.
- ⁵¹ See pp. 95 f.
- ⁵² See Traut., 'Ky. der Bisch. u. Dicht.', p. 85, who supports the attribution of Gu. B. to Cy.
- ⁵³ It is quite possible that *gehyrd* and *tolyst* were the forms used by the poet; cp. p. 11.
- ⁵⁴ Comp. II.2.i.a.
- ⁵⁵ Cp. II.2.iii.c. IV.1.e.
- ⁵⁶ MS. *aftum*.
- ⁵⁷ Apparently this is an A-verse.
- ⁵⁸ Comp. II.2.iii.c. IV.1.e.
- ⁵⁹ *l* and *r* are vocalic here; they should respectively be read as *degine* and *hluttrne*.

SECTION II

CHAPTER I

- 1 See pp. 153 f. below.
- 2 See pp. 206 f. below.
- 3 See pp. 158 ff. below.
- 4 MS. reading.
- 5 For MS. *ponne*; see p. 126.
- 6 See p. 136.
- 7 See p. 138.
- 8 MS. XXX.
- 9 See p. 138.
- 10 See below p. 158-61.
- 11 See on Assonance below, p. 168 ff.
- 12 See below, pp. 159-62.
- 13 See Note 5 above.
- 14 See below, pp. 173 ff.
- 15 See below, pp. 146 f.
- 16 See below, pp. 154 f.
- 17 MS. *pingode*, see on Rhyme, pp. 173 ff.
- 18 See below, p. 154.
- 19 Quoted on p. 138.
- 20 See below, pp. 153 f.
- 21 We find something similar in lines, Beow. 80-85, quoted in p. 137.
- 22 I should put a semicolon after *wealde* 28, and no punctuation mark after *mað* 28; cp. below.
- 23 Grein-Wülker puts a fullstop after *weorud* in line 458 and a colon after *sincgiefan*; but since the negative expression is more or less a restatement of the previous matter, I would put a colon after *weorud* 458a and a fullstop after *sincgiefan* 460a.
- 24 A noun preceded by a prep. has been denoted, for convenience, by a "prepositional expression."
- 25 See on Apposition, above.
- 26 See below, pp. 154 f.
- 27 Comp. pp. 146 f.
- 28 MS. *weorðode*.
- 29 See p. 146.
- 30 See below, pp. 153 ff.
- 31 See below, pp. 154 f.
- 32 Greinwülker puts a fullstop after *lease*.
- 33 MS. *m*.
- 34 A comma instead of a fullstop.
- 35 A comma for a colon.
- 36 See Sec. I, Chap. I.
- 37 A semicolon instead of a fullstop at the end of Jul. 424, 682 and El. 715.
- 38 A comma at the end of El. 845 instead of a semicolon.
- 39 See p. 19. But rhythmically we might think of it as a DA-verse like those here; cp. pp. 166 f. below. *treeo* may quite possibly be an uncontracted dissyllabic form; Cp. notes 24 and 45, Chap. II Sec. I. and see p. 125. Note Assonance: *treeo*: *eow* (532a) and *ðeos*.
- 40 El. 359-60 *engitað hira goddend, nales gyrnwæcum/feogað frynd hiera, þe him foder gifed*; so, 470-71. See above, pp. 146 f.
- 41 See p. 103.
- 42 A comma at the end of 629, and a semicolon after *feond moncynnnes*.
- 43 But it is a mistake to think that the same idea is put forth in varying expressions. Comparison of Cr. II 614-20 with the Latin original will make this clear. In the Latin we have: "Quia deletum est hodierna die chirographum damnationis nostrae, mutata est sententia corruptionis nostrae"; here the same thing is said twice over with a slight change in the language. In the OE text, on the contrary, we meet with (i) an abstract and general statement: 614-15 *ða he þa gymðu eft oncyrde, etc.* (ii) a particular act of condescension: 616-18a *7 gefingade, etc.*; (iii) the very idea itself: 618b-20 *cwide eft onhwærf.....serge*. This representation of different shades of the same idea from different points of view is a characteristic running through the whole of SP. Comp. also El. 333-34a and other lines.
- 44 See below, pp. 170 ff.
- 45 Quoted in p. 151.

- 46 See below, pp. 209 ff.
- 47 See below, pp. 198 ff.
- 48 See pp. 145 f. and also below.
- 49 See below, pp. 159 f.
- 50 See pp. 144 f. and also below.
- 51 See pp. 156 f. below.
- 52 See below.
- 53 MS. *rices* *ða*.
- 54 See below, p. 221.
- 55 See Heinrich Ziegler's 'Poetische Sprachgebruch in dem Sog. Caedmonischen Dichtungen,' p. 143.
- 56 See below, pp. 201, 206.
- 57 Quoted on p. 138.
- 58 See pp. 149 f.
- 59 The comma should be put after *god* in 74b, rather than after *ofre* in 75a as Grein-Wülker does.
- 60 Cp. pp. 163 f.
- 61 Quoted on p. 149.
- 62 See H. Ziegler, p. 149.
- 63 See below, pp. 166 ff.
- 64 In pp. 137 f.
- 65 See pp. 149 f.
- 66 See below, pp. 168 f.
- 67 See below, pp. 167 f., 171.
- 68 In pp. 138 ff.
- 69 See pp. 156 ff.
- 70 Comp. pp. 145 f.
- 71 Of course exception must be made in cases of very much extended periods.
- 72 See p. 159 and below, pp. 167 f., 171.
- 73 See below, pp. 172 f.
- 74 See pp. 155, 157 f.
- 75 Quoted on p. 156.
- 76 Quoted on p. 155.
- 77 Note *A*-verse, 141a, with second thesis accented.
- 78 Quoted on p. 138.
- 79 See p. 160.
- 80 See below, p. 163.
- 81 Cp. El. 11 12, 27-30, Cr. II. 456-58, 470-72, 474-76, 515-16, Fap. 4-6, 27-9, Jul. 4-8, and so on.
- 82 See p. 159.
- 83 See pp. 159 f.
- 84 Quoted on pp. 139 f.
- 85 See pp. 149 f.
- 86 See below on Assonance, pp. 168 ff.
- 87 Quoted on p. 152.
- 88 See Sec I, Chap. V. p. 119.
- 89 See below, p. 169.
- 90 See below.
- 91 See Sec. 1, Chap. I. p. 12.
- 92 See pp. 146 f.
- 93 See Note 92.
- 94 Even when such a verse occurs at the beginning of what seems to be a separate passage, it is generally felt, as in El. 672b, to be the rhythmical consequence of what goes before.
- 95 About Jul. 409b I do not feel sure.
- 96 Cp. *Andr.* 412a; see p. 31.
- 97 See Note 88.
- 98 Eng. Stud. 38, pp. 145-95.
- 99 Cp. passages quoted on pp. 137 ff.
- 100 See pp. 141 ff.
- 101 The device of concluding a certain thought with a negative sentence was, I believe, taken from *Beowulf*: Beo. pp. 83b-5, 162b-63, 168-69, 110, 336b, 338b; See pp. 159 ff.
- 102 See p. 157.
- 103 See pp. 135-58.
- 104 See pp. 151-58.

¹⁰⁵ Comp. Beow. 23 with Fap. 1-3, 4-6; see p. 136, Beow. 27-28, 51-56, 82-83 with Cr. II. 492-94, Jul. 159-60, Fap. 72-3, El. 70-1, 73-5, 76-8 (on pp. 187 f.); comp. DA A-verses of the Fourth Division: Beo. 521a, 590a, 591a *sefa swa searogrim (swa þu seif talast)*, 1169a *onfoh þissum fulle*, 110a *metod for þy mane* with those in SP (pp. 151 ff.). That the technique of Cynewulfian rhetoric was derived from Beow. as their original model may be felt on a close study of the following lines: Beo. 109a, 217a, 311a, 327a, 338a, 473a, 489a, 532a, etc.

¹⁰⁶ See pp. 147 ff.

¹⁰⁷ In Beow. this thought-unit, if it ever appears there, covers hardly more than 2½ lines.

¹⁰⁸ See p. 162.

¹⁰⁹ See on rhyme below, p. 173 ff.; cp. *Andr.*

¹¹⁰ See Kluge in Beitr. IX, 442-43. How *Andr.* differs from SP is pointed out there.

¹¹¹ See pp. 138 ff.

¹¹² For convenience we shall call these lines DA lines.

¹¹³ See below, pp. 168 ff.

¹¹⁴ See on the metrical formula, p. 165.

¹¹⁵ See on Assonance, below pp. 168 ff.

¹¹⁶ See F. Schwarz in "Cynwulfs Anteil am Obriat." p. 75, how Cy. often takes up the alliterating letter from a preceding line for "Kunstwirkung"; cp. Cr. 620, 636-39.

¹¹⁷ See below on sound variation.

¹¹⁸ See p. 123.

¹¹⁹ We shall take this to mean a line with an SA1a verse in it.

¹²⁰ See pp. 165 ff.

¹²¹ For MS. *wisode*.

¹²² For MS. *sceoldon*.

¹²³ For MS. *geweorðod*.

¹²⁴ See pp. 158 f.; the elements of sound producing the climax should be carefully observed. The rise to high and towering proportions in abstract beauty is effected by all the sound elements converging upon, and being concentrated in, one verse: cp. pp. 149 ff, 161 f; e.g., El. 7a *sodfæstra leoht*.

¹²⁵ Note how self-contained, on the contrary, verses and lines in *Beow.* are.

¹²⁶ Comp. Cr. II. 520-23.

¹²⁷ See p. 123, Sec. I.

¹²⁸ Sarrazin regards *hyhstan* to be uncontracted, which it is not. Cp. p. 125.

¹²⁹ Comp. Beow. 28, quoted on p. 137.

¹³⁰ These DA verses are to be looked upon as belonging to the category of SA2a verses: see pp. 151 f.

¹³¹ Emended into *feollan* for assonance? see p. 168 f.

¹³² See pp. 162 f; *þreate willað* 517b — *hlafweard(?) fergan* 518b.

¹³³ See below on sound variation, pp. 172 f.

¹³⁴ We should note the climax thus led up to in 666a *æþele 7 giet*; see note 124.

¹³⁵ See on sound variation, below.

¹³⁶ Battenwieser in "Studien über die Verfasserschaft des Andreas" points out how variation of expressions is an effective instrument in the hands of Cy.

¹³⁷ MS. reading.

¹³⁸ Of course, these must be considered in connection with what precede and follow; see pp. 166 ff; comp. similar verses in *Beow.*: 67a *magodriht micel*, 69a, 522a *freoðoburh fægere*, 753a *mundgripe maran*, 232a *fyrdsearu fuslicu*, 287a *ombeht unforht*, 215a *gudsearo geatolic*, 193a *niðwacu niðgrim*, 130a *æþeling ærgod*, 989a, 606a, 485a, 1246a, and compare verses in *Andr.*; see below, pp. 190 f.

¹³⁹ See pp. 158 ff.

¹⁴⁰ See pp. 163 ff.

¹⁴¹ Note the efficacy of the short SA2a line following (Fap. 58); comp. with lines in *Beow.*

¹⁴² See pp. 144 ff, 157 f, 160 ff.

¹⁴³ Kluge in Beitr. IX, 442-43.

¹⁴⁴ Comp. passages referred to on pp. 168 f.

¹⁴⁵ See below on *Andr.*, pp. 191 f.

¹⁴⁶ See pp. 153 ff. We may also consider 613b *þa he us to hyhte forgeaf*, which may be looked upon as showing 'assonance.' In fact, the three devices must be considered together in judging the effect that the whole produces.

¹⁴⁷ MS. *gehyrdon*.

¹⁴⁸ MS. *weard*.

¹⁴⁹ MS. *gefælsod*; see pp. 168 ff. on Assonance.

- 150 *gegearwead* for MS. *gegearwead* ?
 151 See p. 171, and note the repetition characteristic of Cy. : *pe pe.....gieldum*, 173b-74.
 152 Grein-Wülker puts a fullstop after 915a and a colon after 916a.
 153 *rehte* or *rahte* for MS. *rihte* ?
 154 MS. *middangeard*; see pp. 168 ff.
 155 MS. *geswidrod*.
 156 MS. *þearf*.
 157 MS *hleahtra*; cp. *ræd* 918a and *æhte* 915a.
 158 See note 152 and pp. 146 ff.
 159 MS *strengðu*.
 160 I put a comma both after *scinað* 607b and *heofoncondelle* 608a.
 161 MS. *iecað*; cp. *weccap* 609b and see pp. 168 ff.
 162 So Cook.
 163 See pp. 168 f.
 164 I would therefore put a comma and a dash (—) after both *eorðan* 608b and *ren* 609a.
 165 Note the sound variation in 610a-11a; cp. pp. 163 f. 174.

CHAPTER II

- 1 Grein Wülker puts a comma here.
 2 Grein Wülker puts a comma after *gefoge* 6a and none after *weallas* 5b.
 3 See pp. 135-41.
 4 See pp. 164 ff.
 5 See pp. 136 f.
 6 See below, p. 228.
 7 See pp. 160 f.
 8 See pp. 137-41.
 9 See below, pp. 184, 193.
 10 See below, p. 184.
 11 MS. *wrið*.
 12 See pp. 141-51.
 13 See pp. 147 ff.
 14 See pp. 149 ff.
 15 See pp. 151 ff.
 16 See pp. 146 f.
 17 See p. 145.
 18 See pp. 156 ff.
 19 Cp. pp. 154 f.
 20 Cp. pp. 164 f.
 21 See pp. 139 ff.
 22 Cp. pp. 149 ff.
 23 Note the negative expression, 1232b.
 24 Cp. pp. 151 f.
 25 Like those in SP.
 26 The effect that these produce is quite different from that of those in SP; cp.
 pp. 151 ff.
 27 These seem partially to approximate to the effect produced by those in SP.
 28 See below, pp. 188 ff.
 29 See pp. 145 f.
 30 Cp. pp. 156 ff.
 31 See on rhyme, below : pp. 191 f.
 32 Somewhat like Cy. with negative expressions to follow.
 33 Effect similar to that of 51a ?
 34 See pp. 151 ff.
 35 See pp. 153 ff.
 36 Comp. El. 918b-19a; p. 147.
 37 Comp. El. 78b, p. 145.
 38 Nature description : Comp. pp. 145 f.
 39 Verbal apposition : cp. pp. 149 f.
 40 Note the negative 179b closing as in SP.
 41 Note the prepositional apposition in 201-02.
 42 Prep. app. comp. pp. 147 f.
 43 Cp. also lines 107a, 120a, 122a, 140a, 146a, 307a, 310a, 319a, 538a.
 44 Comp. also 87-89, 134-39, 259b-62a.
 45 Comp. pp. 146 f.

- 46 See pp. 145 f.
 47 Verbal appositions: cp. pp. 149 ff.
 48 Prep. App., see pp. 147 ff.
 49 See pp. 158 ff.
 50 See pp. 151 ff.
 51 See p. 34.
 52 See pp. 145 f.
 53 See above, p. 155.
 54 See pp. 160 ff.
 55 See pp. 156 ff.
 56 Verbal Apposition.
 57 But note Gu. A. 248b, 290-93, 342-44, 350b, 354ff., 464b.
 58 See below, pp. 195 ff.
 59 Grein-Wülker puts a semicolon here.
 60 There seems to be a simple and spontaneous art of saying something negative probably for emphasis, after a succession of positive assertions.
 61 See pp. 158 ff.
 62 See pp. 160 f.
 63 Quoted p. 177.
 64 Comp. p. 161.
 65 See p. 181 f.
 66 See pp. 166 f.
 67 Comp. Cr. 1019 with the climax in SP.
 68 Note the parallelistic arrangement similar to SP.
 69 See p. 188.
 70 So, these seem to be after the model of lines in SP.
 71 Quoted on p. 178.
 72 See p. 155.
 73 See pp. 160 f.
 74 See pp. 161 ff.
 75 Comp. also 3-6, 119-21.
 76 See pp. 161 f, 164 ff.
 77 See p. 163.
 78 Quoted on p. 190.
 79 Quoted above.
 80 See Battenwieser.
 81 Traut. *pegu*.
 82 Cp. Jul. 233b-34; see pp. 170 f.
 83 Cp. with Jul. 93 102 and El. 56-65.
 84 Cp. with El. 918-19.
 85 See above.
 86 Cp. SP; on occasions the verses seem to approximate to the character of a heroic couplet.
 87 Cp. *Andr.* 33a; see pp. 172 f.
 88 MS. 121b *gehuā*; Grein-Wülker: *gehwam*. The form *gehwam* seems consistent with the aforementioned practice of using rhyming lines to mark God's exit from the earth, or something divine. If this be so, it demonstrates for *Andr.* a date later than that of *Cy.*: see pp. 128 ff.
 89 See p. 184; these lines also seem to be couplets like those in *Andr.*
 90 See pp. 160 f.
 91 See pp. 164 ff.
 92 See p. 163.
 93 See p. 184.
 94 Comp. 87-89 with these.
 95 See pp. 172 f.
 96 Cp. Jul. 483-90.
 97 See pp. 160 f.
 98 Cp. El. 397-406.
 99 See pp. 164 ff.
 100 Cp. Cr. II. 610a.
 101 See pp. 173 ff.
 102 See pp. 164 ff.
 103 MS. *ne was*
 104 See pp. 159 ff.
 105 See p. 163.

- 106 Similarity with SP?
 107 See pp. 181, 187.
 108 See on "groups or series of thoughts," p. 195.
 109 Comp. pp. 162 f. and the possible assonance with *breahme* 3b and *halswriþan* 4a.
 110 Comp. the possibility of assonance with *weard* in the following line.
 111 See pp. 161 f.
 112 A compound in 11b *se min latteow bið?*
 113 See pp. 161 ff, 172 f.
 114 See pp. 160 f.

CHAPTER III

¹ "Homilia in Ascensione Domini," Sancti Gregorii Magni xl Homiliarum in Evangelia Lib. II, Homil. xxix, as given in Gollencz's "Cynewulf's Christ."

² All the interpretations of the Latin are avoided: e.g. "In albis autem vestibibus gaudium et solemnitas mentis ostenditur," also "Quia nascente Domino videbatur divinitas humiliata: ascendente vero Domino, est humanitas exaltata"; so, we see that all the "quia" and "ergo" of the Latin is avoided. In this sense the poet's rendering can be said to be quite free; his interest being mainly to work up the motive of a story to its conclusion, he takes facts and incidents from the Latin, but theological interpretations he carefully avoids. We note, for example, how the astronomical idea "Elevatus est sol, et luna stetit in ordine suo" with its interpretation, "quia.....excrevit," is made into a beautiful simile (Cr. 691-701), God being compared to the sun and the church to the moon. It is worth while to note how a figurative expression in the Latin ("Quamvis adhuc rerum perturbationibus animus fluctuet") is made into a beautiful comparison of the rough experiences of life with being tossed on the rolling waves: Cr. 851-59a *Nu is þon gelicost sica we on laguflode* etc. We may also note the description of the wind (El. 1271b-76b) with which *landes frætwæ* (El. 1270b) is compared. We may, therefore, by the way make the remark that, in view of the paucity of simile, and especially of elaborate similes, of this kind in Old Eng. Poetry, probably Cy.'s scholarship includes not only the Christian Latin Literature, but also Vergil.

³ Cr. 440-55a; cp. "ascendente autem etc." with Cr. 455b-58a.

⁴ Cr. 458b-73: Cy.'s insertion (not in the sources).

⁵ Cr. 474-90: not in the sources.

⁶ Cr. 491-94a: "De hac rursum ait: Ascendit Deus in Jubilatione, et Dominus voce tubae."

⁷ Cr. 494b-97: "Videntibus illis elevatus est et nubes suscepit eum ab oculis eorum"; cp. also Note 12: Cr. 527-30.

⁸ Cr. 498-502a: not in the sources.

⁹ Cr. 502b-05: not in the sources.

¹⁰ Cr. 506-08a: "Cumque intuerentur in caelum euntem illum, ecce duo viri steterunt juxta illos in vestibibus albis."

¹¹ Cr. 508b-26: not in the sources.

¹² Cr. 527-30. See note 7.

¹³ Cr. 531-32. Not in the Latin.

¹⁴ Cr. 533-45a. Not in the Latin.

¹⁵ Cp. 547a *ðæt is wec cweden*, 551b *wec þæt gedafenað*.

¹⁶ Cr. 548-49; cp. 545b-46 *hwite cwo-man...englas togeanes*, 447 *hwitum hræglum*, and Lat. "albis vestibibus."

¹⁷ Cr. 552-54a.

¹⁸ Cp. 550b-51a. Cp. Lat. "In albis autem vestibibus gaudium et solemnitas mentis ostenditur."

¹⁹ Cp. Lat. "ascendente vero Domino, est humanitas exaltata," also "De hac solemnitate per Psalmistam dicitur: Elevata est magnificentia tua super caelos."

²⁰ Cr. 554b-57.

²¹ Cr. 581b-85: not in the sources.

²² Cr. 558-70 (not in the Latin): said to be a continuation of the speech of the angels in Cr. 510b-26.

²³ Cr. 571-81a: cp. Lat. "De hac iterum dicit: Ascendens in altum, captivam duxit captivitatem, dedit dona hominibus."

²⁴ Cr. 586-99: not in the Latin.

²⁵ Cr. 600-12: not in the Latin. 25a. Probably taking the hint from the Lat. "dedit dona hominibus"; cp. Note 23 and lines 659-90 with Lat. "quia missa desuper spiritu tribuit sermonem."

26 Cr. 613-26 : Lat. " quia deletum est hodierna die.....Terra es, et in terram ibis, hodie in caelum ivit " ; Comp. Cr. 627-32 with Lat. "Avis enim recte.....quia corpus carneum ad aethera libravit."

27 Cr. 633-38 ; cp. Lat. " Pro hac.....Job Dominum avem vocat."

28 Cr. 639-58 : Lat. " Quia enim Ascensionis ejus mysterium Judaeam non intelligere conspexit, de infidelitate ejus sententiam protulit, dicens : semitam ignoravit avis."

29 Cr. 691-711 : Lat. " De hac Ascensionis ejus gloria.....excrevit."

30 Cr. 712-43 : Lat. " Hinc ejusdam ecclesiae vix per sermonem .. .caelum."

31 Cr. 730b-36a : Comp. the Five Leaps in the Lat. "De caelo venit in uterum, de utero venit in praesepe, de praesepe venit in crucem, de cruce venit in sepulcrum, de sepulcro rediit in caelum."

32 Note the Lat. " Ecce ut nos post se currere faceret, quosdam pro nobis saltus..... tuorum."

33 Cr. 638-50.

34 We find the clear note of struggle in Cr. 654-55 *Ne meahtan pa pas...7sac fremedon.*

35 Cr. 703b-69a : not in the Latin.

36 Cr. 703b-11 : cp. Lat. " quia cum Dominus caelum petit, sancta ejus Ecclesia in auctoritate praedicationis excrevit."

37 Cp. the Fifth Leap : Cr. 558-85.

38 See below, pp. 202 f.

39 Cr. 744-46a.

40 Cr. 746b-55 : cp. Lat. " Ecce ut nos post se currere faceret.....quia exultavit ut gigas ad currendam viam suam....."

41 Cr. 756-72 : nothing like this in the Latin.

42 See below, p. 202.

43 See on Jul., pp. 206 f. and on Fap., p. 222.

44 Cr. 773-78 : cp. Lat. " Trahe nos post te, curremus in odorem unguentuum tuorum."

45 Cr. 775-76a

46 "Et aedificate domos vestras super firmam petram, ne venientibus ventis validis dirumpamini."

47 We should note that 652b-57a is entirely Cy.'s, and also 650b-52a *weal sceal..... stor ma scurum, leahtra gehygdum*, see below, pp. 205 ff.

48 So the following in the Latin is omitted by him : " Sed semper orate indeficienter in ecclesia sancta, et ad sanctas scripturas intenti estote, et amate vosmetipsos " ; also " Bonum est vigilare ad deum, bonum est frequenter psallere, bonum est orare sine cessatione."

49 Cp. Lat. " Et dabit vobis dominus invenire misericordiam in conspectu sanctorum suorum : quia nescitis quando vitam finiat " ; we should note Cy.'s *mæste þearfe æfter sorg-stafum*, Jul. 650b-60a. Note the idea of Christ being *mild* to him in Cr. 821b-24, Jul. 666-69 (see below), and comp. Fap. 91b-95.

50 See p. 200.

51 Cp. Lat. " ut oretis pro me, ut dominus Jesus Christus acceptibilem me dignetur habere, et me humilem ancillam suam introducere dignetur in aulam sanctam suam, et provideat cursum agonis mei, ut non vincat me inimicus."

52 Cp. Lat. " Domine deus, pater omnium, amator fidei, qui non tradis figuram tuam in manus inimicorum tuorum, misere mei et auxiliare mihi, et cum pace suscipe spiritum meum domine."

53 See above, p. 200.

54 Comp. Note 51 above : " provideat cursum agonis mei."

55 Comp. Jul. 607-12a.

56 Comp. Fap. 94-95.

57 Cp. Cr. 746b-55.

58 See below, next paragraph

59 Agents of the Evil Principle, the Chief Devil or Satan ; cp. the devil's speech in *Jul.* : 321-44, 434-37.

60 See p. 200

61 Cp. Cr. 746b-78.

62 *se attres ord, biter bordgelac.*

63 See above, pp. 141 ff.

64 Cp. Lat. " Nam si quis ipsorum superare potuerit et recesserit a cogitationibus suis vanis et ierit orare et, sanctas scripturas audire et communicare divinum mysterium, ab illo praecipites effugamur."

65 Corresponding to *Jul.* 393-417 the Latin runs : " Nos enim nullius rei curam gerimus, nisi solum subvertere homines bene viventes. Si vero viderimus eos aliquid boni tractare, amaras cogitationes inferimus illis ut nostras voluntates sequantur."

66 Cp. *Jul.* 382-93, see above.

- 67 See above, pp. 147 f.
- 68 See below, p. 206. Comp. the significance of *uoma* : p. 155.
- 69 The sources are to be found in "Acta Julianæ Virginis martyris" in Acta Sanctorum of Bollandists, 16 February (Febru. Vol. II, pp. 873b-877b).
- 70 Compare what he avoids: "Benignitas Salvatoris nostri" which "fidei amicos coronaret et inimicos ex ipsius inferorum claustris erueret" in Acta S. Julianæ, Caput II, 7-11.
- 71 Cp. Lat. "Denique temporibus Maximiani imperatoris, persecutoris Christianæ religionis, erat quidem senator in civitate Nicomedia nomine Eliseus amicus imperatoris."
- 72 Nothing like this in the Latin.
- 73 "Hic disposaverat quandam puellam nobili genere ortam nomine Julianam."
- 74 "Uxor vero ejus dum intentione animi sacrilegia Martis perhorresceret, neque Christiani neque pagani miscebatur."
- 75 "Juliana autem habens animam rationabilem, prudensque consilium, et dignam conversationem, et virtutem plenissimam, hoc cogitabat apud se quoniam verus est deus qui fecit cælum et terram."
- 76 "et per singulos dies vacans orationibus concurrebat ad ecclesiam dei, ut divinos apicos intelligeret."
- 77 Cp. Jul. 32b *mid hyre fæder willan* and Lat. "cujus pater Africanus cognominatur, qui et ipse erat persecutor Christianorum."
- 78 "Illa autem dicebat ad eum; nisi dignitatem præfecturæ administraveris..... Transactis autem paucis diebus, denuo misit ad eam."
- 79 "Eliseus vero sponsus ejus nuptiarum complere festinebat festivitatem."
- 80 Cp. Lat. "tunc Juliana prudenti pertractans consilio, dixit ad eos."
- 81 "Euntes dicite Eliseo: Si credideris deo meo, et adoraveris Patrum et Filium et Spiritum sanctum, accipiam te maritum."
- 82 Cp. Cy.'s prayer to Father, Son and the Holy Ghost: Cr. 773-74.
- 83 Cp. Jul. 49a.
- 84 Quod si nolueris quare tibi aliam uxorem.
- 85 See p. 205.
- 86 See p. 202.
- 87 Not in the Latin.
- 88 Cp. also Jul. 68b-95a.
- 89 Cp. also Jul. 678b-89a.
- 90 See p. 206.
- 91 It should be noted here that the Latin writer deals with the burial of Juliana just after recording her death. But Cy. achieves his effect by bringing the fate of Eliseus into contrast with the glory of Juliana in her death; see below.
- 92 Cp. Jul. 671b-75a: Lat. "Præfectus autem cum navigaret in suo subarbano"—The Lat. writer does not represent him as exultant, but as going to "suo subarbano."
- 93 Cp. Lat. "Venit tempestas Valida et mersit navem ipsius et mortui sunt viri numero viginti quatuor."
- 94 "ab avibus et feris corpora eorum sunt devorata."
- 95 "et cum aqua jactasset eos in locum desertum."
- 96 See pp. 146 f, 160 f.
- 97 It should be noted that the poet uses here very effectively the device of what has been called "Die Wägende Art der Darstellung," which enables him to make the contrast very striking: Cp. Jul. 26-57: Eliseus (26-28a)—Juliana (28b-33a)—Eliseus (33b-35a)—Juliana (35b-37)—Eliseus (38-41a)—Juliana (41b-57); Comp. also Jul. 669b-95a.
- 98 "Vita Quiriaci" in the Acta Sanctorum of the 4th of May.
- 99 Cp. Lat. "Videns autem quia multitudo esset innumerabilis, contristatus est et timuit usque ad mortem."
- 100 Cp. Lat. "Ea vero nocte veniens vir splendidissimus suscitavit eum et dixit": "Constantine, noli timere, sed respice sursum in cælum, et vide."
- 101 Cp. Lat. "in hoc vince."
- 102 See p. 200 and below.
- 103 On this Gloede remarks that this must have been in that version of "Inventio Sanctæ Crucis," which Cy. follows.
- 104 Cp. Lat. "Et veniens cum suo exercitu super barbaros, coepit cadere eos proxima luce (138-41); et timuerunt barbari et dederunt fugam per ripas Danubii, et mortua est non minima multitudo."
- 105 Cp. Lat. "et dedit Deus in illa die victoriam Regi Constantino per virtutem Sanctæ Crucis"; cp. El. 1232b-35.
- 106 Cp. Lat. "Convocavit etc."
- 107 Cp. Lat. "Cujus vel quid esset hoc signum Crucis."

- 108 Cp. Lat. "hoc signum Caelestia Dei est."
- 109 The poet avoids the sending of a messenger to Eusebius bishop of Rome and the receiving of the mysteries of Christianity from him; cp. Lat. "Mittens autem.....ministeria," and the erection and destruction of churches and temples are avoided: "Jussit autem aedificari ubique ecclesias, templa idolorum destrui."
- 110 Cp. Lat. "Et evangelizaverunt ei mysterium Trinitatis et adventum Filii Dei, quemadmodum natus est et Crucifixus et tertia die resurrexit."
- 111 See p. 199.
- 112 Cp. Lat. "cum dedicasset autem a sanctis evangelis ubi esset Dominus crucifixus."
- 113 See pp. 205 f.
- 114 See p. 208.
- 115 Cp. Lat. "misit matrem suam Helenam ut exquireret sanctum lignum Crucis Domini, et in eodem loco aedificaret ecclesiam."
- 116 Cp. "Gratia autem spiritus sancti requievit in beatissima matre Constantini Imperatoris Helena; haec autem in omnibus Scripturis se exercebat, et nimiam in Domino nostro Jesu Christo possedit dilectionem.....cum legisset autem intente adventum humanitatis Salvatoris nostri Jesu Christo et Crucis ejus assumptionem et a mortuis resurrectionem, non est moras passa donec Victoriae Christi invenit lignum, ubi Dominicum et sanctum fixum est corpus."
- 117 Cp. Lat. "non est moras passa." Note Fritzsche's idea of "Bereitwilligkeit" due to "Untertanverhältnisse" (Anglia II) which Gloede opposes.
- 118 El. 225-75.
- 119 Cp. Lat. "Vicesima et octava die secundi mensis in Sanctam civitatem Hierusalem introivit una cum exercitu magno."
- 120 See p. 207.
- 121 See above Note 2.
- 122 The Latin "Et militibus jussit ut custodirent eos cum summa diligentia" is avoided; comp. El. 377. While in the Latin "Tunc beata Helena jubet illos igni tradi" is seen, in the poem Elene only threatens the people; cp. El. 574-81. See below, and esp. on the *Andr.*: p. 230.
- 123 Cp. Lat. "et congregavit in ea congregationem magnam de impiissima gente Judaeorum. Non solum autem eos qui in ea erant civitate sed et eos qui in circuitu erant castellis.....erat autem Hierosolyma deserta tempore illo, ut vix invenirentur omnes Judaei tria millia virorum" (Cp. El. 284b-86a).
- 124 cp. "Et, eum qui per sputum oculos vestros illuminavit immundis potius sputis injuriaati."
- 125 Cp. "Et lucem tenebras existimastis et veritatem mendacium."
- 126 Nothing like this in the Latin.
- 127 Cp. Lat. "Qui abeuntes cum timore, et multas questiones inter semetipsos facientes:"
- 128 Cp. "Audite mea verba, auribus percipite meos sermones;" Cp. Gen. IV, 23: "Audite vocem meam, uxores Lamech, auscultate sermonem meum."
- 129 Cp. "Filios genni et exaltavi, ipsi autem spreverunt me."
- 130 Cp. lines 357b-60 with Lat. "Cognovit bos possessorem suum et asinus praesepe Domini sui."
- 131 Cp. 364-72a with "Qui sciebatis legem errastis."
- 132 Cp. pp. 205 f.
- 133 Cp. "Consilio autem facto inter se elegerunt optimos legis doctores viros quingentes, et venientes steterunt in conspectu Helenae."
- 134 Cp. "quae dixit....legem."
- 135 Cp. "Vos quam stulti estis filii Israel secundum Scripturas, qui patrum vestrorum caecitatem secuti estis, qui dicitis Jesum non esse filium Dei, qui legistis legem et prophetas et non intellexistis"
- 136 Cp. El. 393b-95.
- 137 Cp. El. 397-403 with the Lat. "Nos quidem et legimus et non intelligimus, pro qua causa talia nobis dicis etc."
- 138 Cp. "Qui cum irent dicent intra se, pro qua causa putas hanc laborem facit nos Regina."
- 139 Cp. El. 426b-35 with Lat. "videte ergo nemo ei confiteatur: nam vere destruentur paternae traditiones, et lex ad nihil redigetur."
- 140 Cp. "Jam enim amplius Hebraeorum genus non regnabit, sed regnum eorum erit qui adorant Crucifixum, ipse autem regnabit in seculum seculi."
- 141 Cp. El. 441-47 with "vide, fili, cum quaestio facta fuerit de ligno, in quod Christum suspenderunt patres nostri, manifesta illud antequam crucieris."
- 142 Cp. "Sed multoties contradicem illis."

- 143 Cp. "Ipse autem sepultus post tertium diem surrexit, et manifestavit se suis discipulis."
- 144 Cp. "Et consilio facto Pharasaei cum Saducaei.....fecit eum." The Lat. "qui ante templum sedebat.....artem scenographiae" is avoided.
- 145 Cp. "Propter quod ego et patres mei crediderunt in eum quia vere filius Dei est."
- 146 Cp. "Et nunc, fili, noli blasphemare eum, neque eos qui in eum credunt."
- 147 Cp. "Si ergo inquisitio facta fuerit de hoc, vide ne ostendas. Manifeste autem qui haec dicis et locum nosti."
- 148 Not from the Latin.
- 149 Cp. 549b 54 with Lat. "Haec eis dicentibus, ecce veniunt milites ad eos dicentes, 'venite, vocat vos Regina.'"
- 150 See above, p. 209; Cp. 555-64 with Lat. "Illi autem dum venissent judicabantur ab ea"
- 151 Cp. El. 565-72 with Lat. "Et nihil verum volebant dicere de hoc unde percunctabantur." We should note the various modes of presentation of the same idea; see above pp. 153 ff.
- 152 Cp. El. 573-87: "Tunc beata Helena iubet illos omnes igni tradi. Qui cum timuissent, tradiderunt ei Judam."
- 153 Cp. Lat. "dicentes: hic viri iusti et prophetae filius est, et legem novit cum actibus suis: hic, Domina, omnia quae desiderat cor tuum ostendet tibi diligenter."
- 154 Cp. "Et omnibus simul testimonium illi perhibentibus, dimisit eos, et tenuit Judam solum."
- 155 Cp. "Et convocans eum dixit ad illum: 'vita et mors propositae tibi sunt: elige tibi quod vis, vitam an mortem.'" El. 604-08.
- 156 Cp. El. 609-18: with Lat. "Judas dixit: 'Et quis in solitudine constitutus, panibus sibi apposis, lapides manducat?'"
- 157 Cp. 619-26 with "Si ergo in caelo et in terra vis vivere, dic mihi ubi absconditum est lignum pretiosae crucis."
- 158 So in 629b I prefer reading *hogde swa neode* and before *tæhte* in 631b I would put in *ne* with Grein-Wülker.
- 159 Cp. Lat. "factum est bellum."
- 160 Cp. "Vere Domina: quia conscripta sunt: nos autem non habemus haec conscripta"
- 161 Cp. "Quid est quod paulo ante confessus es a te ipso, quia sunt gesta."
- 162 Cp. "Fame te interficiam nisi dixeris veritatem": cp. Jul. pp. 205 f.
- 163 On style, pp. 146 f.
- 164 El. 699-708: "obsecro vos, educate me, et ego ostendam vobis crucem Christi."
- 165 See pp. 209, 212 f.
- 166 Cp. El. 803-04a: "Statim commotus est locus, et multitudo fumi et aromatum odoris suavitatis ascendit de loco"
- 167 Cp. "Qui scriptus est in Actibus duodecim Apostolorum": see pp. 199 f, 206 f.
- 168 Cp. "Hoc cum dixisset, accipiens fossorium praecinxit se viriliter, et coepit fodere. Cum autem fodisset passus viginti, invenit tres cruces absconditas, quas ejiciens attulit in civitatem"
- 169 Cp. with the Lat. El. 835-39, 840-43a, 845-46, 848-50a.
- 170 See p. 212.
- 171 Cp. "Interrogabat autem beatissima Helena quae esset.....et ponentes eas in medis.....Christu."
- 172 Cp. Lat. "Et circa horam nonam ferebatur mortuus juvenis.....Judasaute.....dixit: 'Nunc cognosces.....ejus'" (the speech is not necessary).
- 173 Cp. "omnes qui aderant glorificabant Dominum."
- 174 Not in the Latin.
- 175 Cp. "Omnium bonorum semper invidus diabolus."
- 176 Cp. "Cum furore vociferabatur in aere dicens: 'Quis iterum est, qui non permittet me suscipere animas meorum?'"
- 177 Cp. 912-20 with Lat. "O Jesu Nazarene, omnes traxisti ad te: ecce et lignum.....adversum me."
- 178 Cp. "O Juda: quid hoc fecisti? Nonne prius ego per Judam traditionem perfecti, et populum concitavi impie agere? Ecce nunc per Judam ego hinc ejicior."
- 179 See pp. 209, 216.
- 180 See above p. 216 and below.
- 181 "Et tunc cruciatus negabis crucifixum."
- 182 Cp. "Judas autem, feruens spiritu sancto, dixit: 'Qui mortuas suscitavit.....igni aeterni'"
- 183 Cp. "Haec audiens beata Helena admirabatur fidem Judae."

- 184 See above Note 109.
- 185 See above, pp. 209 ff.
- 186 Cp. El. 968-80a; see below.
- 187 See pp. 209, 216 and Note 193 below.
- 188 See p. 217 and below, and cp. El. 1233-36.
- 189 El. 1018-1033a: "Cum magno autem.....in ipse collocavit crucem Christi et ecclesi-
am.....loco"; 1027b-33a is also an insertion.
- 190 Cp. "Judas autem baptism in Christo Jesu."
- 191 Cp. "de praecedentibus.....ostensus est fidelis"; note that "et commendavit eum
Episcopo.....baptizavit in Christo" seems to be avoided.
- 192 All this is as in the Latin: "Beata autem Helena.....Cyriacus"; but "cum
moraretur beata.....in Christo" seems to be avoided.
- 193 So the Lat. "Beata autem Helena repleta Dei fide per vetus et novum Testamentum,
instructa Spiritu Sancto" is avoided; but the passage, 1063b-93, seems to be exactly follow-
ing the Lat. "iterum coepit.....precare Dominum."
- 194 "manibus.....pectus" "beatificans adhuc" are avoided. The next sentence
"Diu.....vidimus" is condensed into 1101b-04.
- 195 Cp. "Magna autem.....in terra"; the poet avoids "ubi inventa est Sc. Crus."
- 196 Cp. "it ut omnes sine dubio dicerent credentes."
- 197 Cp. "Nunc cognoscimus in quem credimus."
- 198 See p. 217 and below. We should note here what Smithson says on the "nails" in
Elene and on the appearance of the Devil. See Note 244 below.
- 199 Cp. "Quos accipiens cum magno timore obtulit beatae Helenae. Quae.....caput
inclinans, adoravit eos."
- 200 Not in the Latin.
- 201 Cp. "Repleta autem sapientia et scientia multa valde": it is made clear in the
poem that the discovery of the Nails leads her to Truth and wisdom.
- 202 See pp. 216 f.
- 203 See pp. 217 f.
- 204 Cp. El. 1148-50a with Lat. "Quaecum in semetipsa posuisset omnem exquirere
viam veritatis."
- 205 El. 1150b-56a: "Spiritus Sancti gratia misit in sensum ejus tale quiddam facere,
ad commemorationem.....generationes."
- 206 Cp. "Cogitabat quid de hoc faceret": though the poet follows the Lat. in 1148-60,
it has been adapted to his purpose, and the sequence of the thoughts has been changed.
- 207 Cp. El. 1168-73a: "Regis mandata custodi et regale sacramentum exerce."
- 208 Cp. "Erunt autem arma inexpugnabilia contra omnes adversarios, victoria erit regis
et pax belli."
- 209 See pp. 209 f.
- 210 Cp. lines 1176b-96; we should note that lines 1197-1201 are not from the Latin.
- 211 See above.
- 212 Cp. Lat. "Beata.....eos a Judaea" with 1202-12a, which are Cy's own.
- 213 So, they are no longer enemies, as in the Latin, to Christianity.
- 214 Cp. El. 1212b-18a with "Tanta autem gratia.....infirmities."
- 215 See O. Gloede's "Cynewulfa Elene und ihre Quelle," p. 53.
- 216 See above, pp. 202, 204.
- 217 Cp. "Beata.....dormivit in pace."
- 218 Cp. El. 1218b-29a with the Lat. "Beata autem.....quinto nonarum Majorum."
- 219 See Gloede, p. 59.
- 220 See pp. 209, 217, 219.
- 221 See pp. 215 ff.
- 222 See p. 219; cp. the speech of Christ at the beginning of Cr. II, lines 476-90.
- 223 See above, p. 155.
- 224 Cp. "Quicumque vero memoriam faciunt Sanctae Crucis, accipiant partem cum Dei
genitrice Sancta Maria, et cum Domino nostro Jesu Christo, qui cum Patre et Spiritu Sancto
vivit et regnat per infinita saecula seculorum."
- 225 See above, pp. 209 ff.
- 226 See pp. 215, 218.
- 227 Cp. lines, El. 1220-27a; see p. 220.
- 228 Cp. Bede's Martyrology: "rediit Ephesum.....totas Asiae fundavit rexitque
ecclesias," (Fap. 31); "aetatis autem suae nonagesimo nono mortuus" (32-33); "missus est
spiculator ab Hirtaco rege" (68-69); "Episcopus ordinatus est..... Huic scribae et Pharisei
praecipitaverunt de pinna templi" (70-72); "Natale.....Simonis Chanansei qui et Zelotes
scribitur, et Thaddaei qui etiam Judas Jacobi legitur, et alibi appellatur Lebbaeus etc."
(75 ff).

229 See pp. 166 ff.

230 See pp. 178 f.

231 See pp. 168 ff.

232 See pp. 159 ff.

233 The results of the above study may be summarized thus after the manner of Fritzsche:

1. "Cy. hält inhaltlich stets an den Gang der Darstellung in seiner Quelle."

"Stellenweise folgt Cy. der Quelle wort für wort."

"Kürzungen und Weglassungen sind auch sonst häufig."

We should note what Fritzsche says on this: Die Darstellung wird durch Ausfall dieser Zwischenätze (see what O. Gloede says on Cy.'s always turning many dialogues into one) nicht weniger dramatisch und büsst an Lebendigkeit nichts an."

We have already seen that what appear to be Cy.'s additions, omissions, expansions, contractions and alterations in comparison with the available Latin sources are generally in conformity with the requirements of his art, and the whole thing is made into a consistent Epic narrative. We have also seen how Cy. leaves out unimportant descriptive details to work upon the emotions: see p. 207.

2. "Er erweitert der Quelle gegenüber durch."

(a) "Eingeschobene oder weiter ausgeführte Stellen von Kampf und Streit." But it should be noted that Cy. avoids useless clatter of arms: see p. 210.

(b) "Eingelegte oder weiter ausgeführte Beschreibungen von Seefahrten und Stürmen"; see note 2, and pp. 207, 209 f.

(c) "Eingeschobene oder erweiterte Schilderungen speciell Christlich-biblischen Gepräges"; we have seen how these give throughout the poems an important colouring to the whole thing: see pp. 206 f, 209 ff.

3. "Anpassungen an die Ags. Denk und Auffassungsweise:

(a) "Möglichste Weglassung des ausgeprägt heidnischen Elementes"; see note 144. It should be observed that theological matters are always referred to in general terms. Whereas the Latin mentions Father, Son and The Spirit, Cy. only says *soðne god* (Jul. 47: see Note 81; cp. Cr. 710 *Godes þegna blæd* with Lat. "at postquam ejus ascensionem roborata est, aperte prædicavit, quod occulte credidit,"), though however it appears that Cy. believed in the Trinity: cp. Cr. 773-74; see Note 82.

(b) "Strenge Auffassung des Untertanverhältnisses": see notes 117, 187 (p. 218.)

(c) "Kriegerisches Element": We have seen how the element of struggle, which bears a spiritual character in Cy., forms an essential feature of his "poetical theology": see pp. 204 f.

4. "Endlich Hinzufügen von ganzen Abschnitten, ohne dass die Quellen Anlass dazu böten" In *Elene* before the epilogue begins, we find the word "finit," and we have seen that the poems are complete wholes in themselves without these passages. So, the poet did not intend these to form parts of the poems themselves. In the epilogue to Cr. II the poet follows the Latin; but in the case of the others the epilogues seem to be independent cogitations (we might have said 'upon personal matters,' but C. F. Brown has argued for their being 'impersonal'; for a full discussion of this problem the reader is referred to my edition of Cr. I and II). See also note 2 and pp. 198 ff.

234 See below, and comp. p. 233.

235 See above, pp. 206 f.

236 See pp. 200, 203 f., 209.

237 Cp. *se ar*, El. 68-85a; see p. 207; *reord of roderum* p. 218; *hyre stefn oncwæð/welitig of wolcnum* Jul. 282b-83a.

238 Cr. II. 506, *englas twegen*, also 554b-57.

239 Cp. Jul. 241b-42a *hyre was halig gæst/singal geseð*; see pp. 199 f. for Christ's struggles as a man.

240 as in Guthlac, see below.

241 See p. 206

242 See pp. 216 f.

243 See pp. 202 ff

244 See above, pp. 216 f. How the discovery of the nails plays an important part in the plot; see above, pp. 217 ff. Comp. what G. A. Smithson says on this and on the appearance of the Devil in "The Old English Christian Epic"; See "University of California Publications in Modern Philology," Vol. I, No. 4, pp. 303-400.

245 See Smithson.

246 See p. 204 f.

247 i.e., the four Signed Poems.

248 See pp. 210 ff. 217.

249 See pp. 212 f.



- 750 The two being considered as identical; see p. 217.
751 Cp. Cr. II. 751 *hælo secen*.
752 See pp. 202 ff. 224 f.
753 See pp. 200 ff.
754 See p. 221; cp. El. 1227b-35.

CHAPTER IV

- 1 For further proof against the Cynwulfian authorship of Cr. I reference may be made to my edition of Cr. I and II.
2 My edition of Cr. I and II makes a detailed study of this.
3 See pp. 200 f.
4 See pp. 201 f. 226.
5 One may as well say that there is no occasion for it.
6 See pp. 198 ff.
7 See pp. 215, 222.
8 See pp. 178 f.
9 See above, p. 226, and Krapp's Introduction to his Edition of *Andr*.
10 See pp. 223 f.
11 Comp. p. 224 f.
12 Cp. pp. 202 ff.
13 See Note 233, Chap. III, Sec. II and Chap. III, Sec. II, pp. 224 f.
14 Cp. *Andr*. 1111-25 and other passages, and see Note 233.
15 See p. 229.
16 See pp. 198 f.
17 See pp. 200 ff.
18 See pp. 200 ff. 226.
19 Gu 791-1353.
20 See p. 224.
21 See pp. 202 ff. 224 f.
22 Note that here is no idea of struggle or of the attack of the devil; see above.
23 See pp. 200 ff. 226.
24 See pp. 223 ff.
25 See pp. 200 ff.
26 See p. 221.
27 See p. 209.
28 See Note 97, Chap. III, Sec. II.
29 See pp. 180, 186 f.
30 Cp. El. 582-89, 609-10.
31 See also above, pp. 180, 186 f. 194 f.
32 See pp. 224 ff.
33 See pp. 181, 187, 195 ff.

ERRATA

- P. 31. Read 142b in place of 1426 in line 29.
P. 66. „ **SA1b** „ **SA1a** „ 8.
P. 73. „ 492 in line 8.
P. 75. „ *snotrestan* in line 30.
P. 76. „ *Æþelestan* in line 20 with small æ.
P. 93. Delete *see* p. 85 in lines 10-11.
„ „ Read *hyra fīprum* in line 18.
P. 100. „ **SA1b** in line 16.
P. 116. „ *ferðwerige*¹⁰ in line 8.
P. 118. „ 374b in place of 347b in line 30.
P. 119. „ *Israel* for *Isræl* in 20.
P. 120. „ *gehwam* in place of *gehwan* in line 1.
P. 123. „ *adjectival*, before *adverbial* in line 6.
P. 127. „ *ge-ended* for *ge-ended* in line 26.
P. 128. „ 1665a for 1655a in line 23.
„ „ „ *eogode* for *eagode* and *dugode* for *dugode* in line 31.
P. 132. „ 96b for 90b in line 14.
P. 149. „ *forþrycte* for *forþrycte* in line 17.
P. 173. „ 258a for 25a in line 1.
P. 183. „ 1084a for 1184a in line 1.
P. 186. „ a full-stop for the comma after *wolcnum* in line 25.
P. 188. „ *first* for *second* in line 20.
P. 210. „ *generede* in line 20.
P. 230. „ *along* for *long* in line 18.